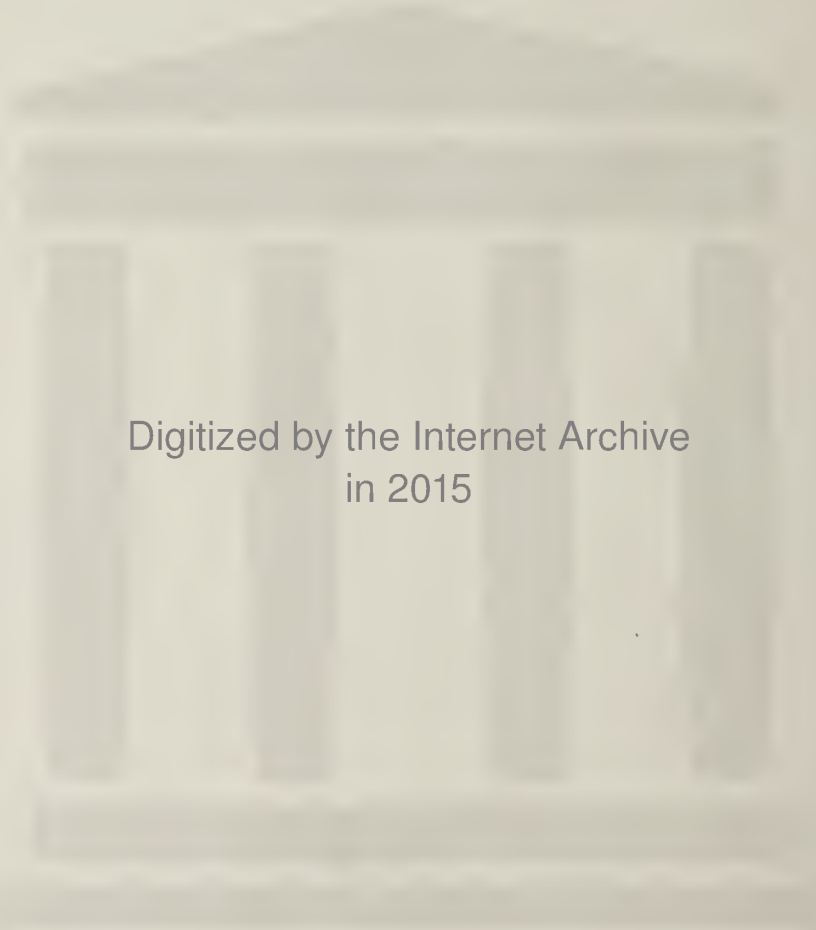




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CHRISTIAN WORK

THROUGHOUT THE WORLD.

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MY LATE MISSION TOUR TO THE EAST COAST OF AFRICA.

RETURN JOURNEY.

BY DR. J. LOUIS KRAPE.

FOR my return from Mombas to Aden I was compelled to hire a boat of my own, as the English consul had warned me against taking a passago in any Arab vessel bound for the coast of South Arabia. This was in consequence of so many Arab slave-boats having been lately captured and destroyed by the British cruizers along the East African coast. Major Hamerton, the first English consul at Zanzibar, had in 1847 concluded, on the part of the British Government, a treaty with the ruler at Zanzibar, to the effect that no slaves should be henceforth carried beyond the second degree of northern latitude, but he never enforced the terms of the treaty, and the Arabs continued taking slaves to Arabia. The Major's lax principles regarding slavery were, no doubt, the reason why he did not insist upon the execution of the stipulated treaty, and as there was nobody who controlled his consular proceedings (as is often the case with public officers in secluded foreign parts), the Arabs went on in their slave-dealing habits, until Colonel Rigby was appointed to the consular post at Zanzibar. He struck the slave-dealers with terror by destroying their boats and imprisoning the owners. But then the Arabs got furious, and resolved upon murdering him at once. Others, however, advised not to do so, but previously to petition the British Government for the consul's removal from Zanzibar, and then see whether the new consul would take the same hostile steps against the slave-trade. Colonel Rigby was, of course, not removed by Government, but the failure of his health compelled him to quit his post. He was succeeded by Colonel Pelly, who followed the example of his predecessor in regard to the abolition of the Arabian slave-trade, so

that the Arabs turned their rage against him and the Europeans in general. For this reason the consul warned me against entering any port on the South Arabian coast, a warning which I accepted the more readily, as I myself had witnessed a serious conflict of the Arabs with the British cruizers in the very harbour of Mombas.

One morning two cruising-boats, manned with ten English sailors, appeared in the port, to search all the native boats and vessels that rode at anchor. There was an Arab slave-boat, the captain of which, seeing the English coming, disembarked his slaves in a hurry, without being observed by the cruizers. These, however, felt convinced that the vessel was a slaver, and therefore made efforts to seize and destroy her according to orders. But no sooner had they approached the slaver than about twenty-five or thirty Arab soldiers of the town, who had concealed themselves in the front of Mr. Rebmann's house, (himself being absent at Rabbai) behind the town-wall, fired a volley of musket-balls upon the English, who were compelled to retreat toward the main land, with three sailors wounded. Whilst retreating they fired rocket-shells in the direction of the lurking-place of the Arabs, of whom one was wounded. An English ball went through the shutter of Mr. Rebmann's house into the very room in which my German colleagues were lying prostrated by fever, the good brethren not even knowing what was the matter or cause of the fighting around them. As I stayed with my English companions, I was not at the time with the Germans, our house being at some distance from theirs. However, we could observe the fight from our windows. Close beside the disputed vessel there was another Arab boat, the captain of

which was about to depart and convey timber to Aden. He being a countryman of the captain whose vessel the English wished to seize (both were from Sur, in South Arabia), foolishly meddled with the parties by firing upon the English from on board his vessel. The consequence was, that the English came the next morning before day-break, killed the captain and part of his crew in the attack, seized and burned the vessel and her cargo at the outside of the harbour of Mombas. The whole town was in great confusion and consternation, as the inhabitants were afraid of being bombarded by an English man-of-war. We ourselves felt very uneasy in our house, as the Arab soldiers might easily turn their rage against us and massacre us in cold blood. No doubt they would have done so had the Suahili population entertained the same hostile feelings against the Europeans, but the Suahilis being allowed to carry on the slave-trade within certain degrees of latitude, they are well-disposed towards Europeans, whose superiority is known to them. The best policy will be to make the limits of the East African slave-trade more narrow from period to period, and then to annihilate it at last. But as the Arab Government has neither the power nor the inclination to do this, it must be done by the English. All that the Arab Government can and will do is to apprise the English, by a written document, that they have the Sultan's sanction for putting down the slave-trade within so many degrees of latitude. As to the rest, the English must help themselves.

By divine mercy I reached Aden in safety, after a passage of only eighteen days from Mombas. We entered no port except that of Alula, on the Somali coast, to the west of Cape Guardafui, or Jerdafoon, (or Gherdaf) as the Arabs call it. The shape of this cape resembles much the head of a large monkey; so that I do not wonder that the Arabs called it Jerdafun or Gherdaf, *i.e.* *arf*, of, *Gherd*, or *Jerd*, mouth of a monkey:—monkey's mouth. We obtained good water at Alula. The African coast to the west of Cape Guardafui is remarkable for its peculiarity of shape. Rocky elevations of fortress-like appearance project into the sea, which forms little bays, in which there is a good anchorage for native crafts. At Alula I made inquiries about the wrecked English sailors who are reported to have been sold into the interior some years ago, but I could learn nothing about them. If the prisoners are still alive, they may be found somewhere on the western frontiers of the Somali land, toward the mountains of Gurague and Cambat, where they may have obtained some influence with the native chiefs by their superiority of talents and skilfulness. On our voyage from Aden to Zanzibar, I inquired at the port of Worsheikh, in the north of Mukdishah, (Magadoxa, on the maps,) but received only a vague report from a native, who said that he had heard that many years ago some Europeans had been shipwrecked near Ras Maher, where the Somalis captured them and sold them inland. I could not

ascertain whether this report refers to the lost sailors of the ship "Anne," which was wrecked in 1855, or to another European vessel. It could not refer to the American ship "Guide," which was cast away near Ras Hafoon on the 4th Sept., 1860. for the captain, crew, and passengers were saved, except five sailors, who were murdered by the natives. At Barawa I was shown by the chief a paper written in Arabic and English by the Governor of the Mauritius, in which a present of 500 dollars was offered to any one who would give correct information about the wrecked sailors of the ship "Anne."

At Aden I thought of proceeding to Abyssinia, to discover the Christian remnants scattered over the countries Gurague, Cambat, Wolamo, Caffa, &c., but abandoned my plan on learning that King Theodoros had marched an army against the Galla near Shoa, through which country I wished to travel. Besides, I feared my health was not strong enough at present, and the hundred pounds which an English gentleman had offered to me for this undertaking could not suffice for its execution. Perhaps this object will be accomplished at a future period, either by myself or by some other traveller who may take an interest in the welfare of Eastern Africa.

On my arrival at Cairo I learned with great delight that the pilgrim missionaries from Chrichona had succeeded in establishing a station at Mattamah, on the frontier of Western Abyssinia. Thus they have formed the second link (Cairo being the first) of the contemplated missionary high-road between Abyssinia and Jerusalem. The remaining intermediate ten stations, of which each one is to be fifty leagues distant from the other, will be established on the banks of the Nile, as means of support may be found in process of time. May the Lord grant that the contemplated missionary and agricultural settlement in the land of Goshen in Egypt may soon be founded, as this would serve as a central point at which the missionaries could be acclimatised and learn the languages required in Central Africa, and from which they would draw a part of their support for the interior stations. As the liberality of the mission public at home is claimed for so many objects on all sides, we must by all means find out a plan which will hold out the sure hope that new missions can and will be supported, in part or in whole, in Africa itself.

At Cairo I had the pleasure of meeting the English missionary Mr. Hern, and his companions, on their way to Abyssinia to labour among the Falasha, or Jews, of that country.

I learned further with great interest that the pilgrim missionaries from Chrichona continued on good terms with King Theodoros and the Archbishop Abba Salama. They made a waggon, which they presented to the king, who was pleased with it amazingly. I have no doubt his Majesty will tolerate and protect the ordained missionaries on account of those who are not in holy orders, and who work for him in the capacity of mechanics. In my

humble opinion, which is founded on personal experience made in Abyssinia, Bishop Gobat at Jerusalem has taken the right step in sending mechanics to Abyssinia, as on their account the others will be permitted by the king to carry on direct missionary operations. A recent letter received from Abyssinia has confirmed this view, which I expressed before the arrival of that letter. When in Abyssinia, I myself often wished that I had not been an ordained missionary, but, if possible, a Jack-of-all-trades, as in this capacity I might have done more good than by being a priest, on whom the native clergy look with suspicion and even with hostility.

The Roman Catholic mission at Chartum has been resumed and reinforced by monks of the Franciscan order, but I cannot understand what they expect to effect in that perfectly Mohammedan metropolis of Sudan, if they all agree with the leader of the mission, who, being asked by my friend Mr. Hausmann whether the monks had converted any Mohammedan at Chartum, solemnly replied: "The Mohammedans cannot be converted, they must be exterminated!"

At the request of the Abyssinian Archbishop of Gondar, the King of Caffa (in the south of Abyssinia proper) has expelled the Romish missionaries, who, in 1855, succeeded in reaching that distant country, by round-about ways, as Abba Salama did not allow them to pass through Abyssinia at that time. They went by way of Sennar and Fasooli to Caffa, where they obtained great influence with the king and his people. Lately I have heard that Caffa can be best reached by the river Sobat, which is a tributary to the White River. I believe this information to be quite correct, for the Sobat evidently rises from the western watershed of Caffa.

The only mission which the Romanists have at present in Abyssinia, is in the Boghos country, near Massowa, in the Red Sea. But it appears they have made no great progress in that mission. The Boghos country pays tribute to the King of Abyssinia.

On the 28th November, 1862, I rejoined my beloved family at Kornthal, after an absence of sixteen months, full of new experiences and of proofs of the protecting care of the Lord. My chief work consists now in revising my translations of the New Testament in the Kisuahili and Kinika languages, and in composing suitable tracts, which will be printed at the Christoua press, in behalf of the Abyssinian Missionaries. In regard to East Africa, my heart's prayer and desire is, that more stations might be founded on the East coast, for instance, at Kiloa (eight degrees South latitude), on the Lindy Bay, and at other suitable localities situated within the dominions of the ruler of Zanzibar. There is plenty of room for other societies, after the Church Missionary and Free Methodist Societies have given the start in the Wanika country. Why will Protestants leave that immense tract of country (between Zanzibar and Mozambique there are ten degrees of latitude) to the

Romanists? And why should even Zanzibar be left to them, as the majority of foreign residents consists of Protestants, who are destitute even of a clergyman, and therefore go on Sundays to hear the mass and a moral sermon of a French priest in the hospital? I have proposed to the Church Missionary Society the sending of a Philological Missionary to Zanzibar, who would preach to the European and American residents, who would establish schools for the Suahili, Arab, and Hindoo population of the town. There are more than 5000 Hindoos at Zanzibar. The Missionary ought to speak Kisuapili, Arabic and Hindostanee. He ought to be a man of great talents, who would be able to translate the Bible into the Kisuahili and other East African dialects. He ought to be a man of high intelligence, who would command the respect of the natives as well as of the Europeans. There are many determined infidels, especially of German extraction, who have been brought up in the Rationalistic School.

I fear, however, that the Church Missionary Society will not have the men and means at present for such a mission, as her efforts are claimed in a very pressing manner in many other parts of the world.

A further wish of mine is, that an English colony like Sierra Leone, were established in East Africa, to protect the many East African slaves, who are annually captured by the British cruisers. At present these slaves are scattered, whereas, if they were educated in a colony, they could be rendered very useful to East Africa. Such a colony would exercise an immense influence upon the tribes on the coast and inland, even much more than Sierra Leone exercises on Western Africa, as in the east things are very different from what they are in the west. There is one language at the foundation of the various dialects in Eastern Africa, which is not the case in the west. All the eastern tribes, except the Galla and Masai, have agricultural and commercial habits, and consequently are accessible to Europeans. Besides, there is not that amount of cruelty, reckless contempt of life and despotism that there is in the west. The mortality of Europeans would also not be so great, if a proper spot were chosen.

An officer of high rank had the intention (I do not know whether he has carried it out) of advising the British Government to give the captured slaves over to the French priests at Zanzibar for education, and afterwards to scatter them over all Eastern Africa. But what would be the consequence? Not only Romanism, but also French influence would be rendered predominant on the east coast by following this advice.

I am sorry that the Oxford Mission, sent to Eastern Africa, did not choose its stations on the coast, within the territory of the Sultan of Zanzibar, as it would be better protected there than inland. I wish the Missionaries had gone to Kiloa, whence they could have formed successive

stations till they reached the lake Niassa, whereas by going up the Zambesi river they will meet with much trouble, and no doubt be exposed to the underhand hostile influence of the Portuguese and slave-dealers. From my own experience I have learned that it is better to commence operations on the coast and to go by gradual steps into the interior, than to take too great strides at once. Had I gone in 1851 to Kadiaro, thirty-six leagues distant from Mombas, instead of to Ukambani, 110 leagues, I should have been successful. I say this, that the Missionaries who are now in the interior of the Zambesi may proceed to Kiloa, to the Lindy Bay, or to the Luvuma River, if they should be disappointed in the region where they now are.

May the time soon arrive when the Missionaries from the south (on the Zambesi), from the east

(Mombas), from the west (Niger and Chadda), and from the north (by way of Abyssinia or the Nile), will meet each other at the Caput Nili, which is somewhere about the snow-capped Mount Kegnia, under the Line. This glorious meeting would be most significant, for it would accelerate the fulfilment of Isaiah xviii. 7, "At that time shall the present be brought unto the Lord of hosts of a people scattered and peeled and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose lands the rivers have spoiled, to the place of the name of the Lord of hosts, the Mount Zion;" and the fulfilment of Psalm lxxviii. 31, "Ethiopia shall stretch out her hands unto God," for Ethiopia, no doubt, refers in its fullest sense to all the negro and negroid nations, to the black race in general.

IMPRESSIONS OF AN EYE-WITNESS IN THE WALDENSIAN VALLEYS.

No. I.

THERE are people who are fond of travelling by night, and there are people who are fond of crossing high mountains, but I doubt whether there are many who are fond of doing the two things together. At least I found I was not one of them when, on the night from the 5th to the 6th June, I was dragged up Mont Cenis by six horses in a huge old-fashioned stage-coach from St. Michel to Susa. The foaming torrent to our left made itself audible as with a thundering noise it dashed down the precipices, but of the scenery around scarcely anything was visible save the gigantic forms of the crags, which seemed to be lost in the clouds. At two o'clock in the morning we—that is to say, an elderly farmer of the neighbourhood, who along our whole course accompanied the roaring of the torrent with loud snoring, and myself, who, owing to the roaring and the snoring, could not find one moment to shut my eyes—reached an inn, of which I forget the name, although I gratefully recollect its excellent coffee. I thought we were at the summit of the mountain, and rejoiced at the prospect of henceforth being delivered of the weight of my fellow-traveller, who, according to the law of gravitation, in his happy unconsciousness, used to favour me with the constant and painful pressure of his knecs. Alas! I was told that we had exactly reached the bottom of the mountain, and that the great business of ascent was yet to commence. The six horses gave place to ten, and on we pulled along endless zigzags, till at the peep of day we reached the summit. Here my sufferings ended, and my enjoyment commenced. No pen can describe the impression which the grand scenery produced upon me. I jumped out while the horses were stepping along, and took a deep breath of the

fresh morning air of the mountains. To the right and the left, high crags, purpled by the rays of the rising sun, seemed to pierce the sky. Eternal snow, at a thousand spots, contrasted its brilliant white with the emerald of the verdure. Birds of every description praised the Creator and His handiwork by their joyful warbling. My mind was soaring above the world. But a ragged beggar asked me for alms, and I was reminded of the sad truth that here on earth no place can be found free from human misery.

We arrived at Susa, at the bottom of the mountain, at seven. The train which was to take us to Turin in a little more than an hour did not start before twelve. This bad arrangement compelled me to divide five hours of my precious time between a dirty refreshment room and a still dirtier town. A couple of priests, who were the dirtiest of all, were loitering about in the glitter of the morning sun. They reminded me that I had entered the fatherland of Popery. Gradually the good citizens opened their windows and doors, and began to people the streets. A gentleman, whom I afterwards met again in the railway carriage, accosted me in bad French.

"You certainly are going to Turin to assist at the festival?" said he.

"Which festival?" asked I.

"Why, of the constitution. Don't you know? It is our annual celebration of the introduction of our constitution by Carlo Alberto. Ah! sir," added he, taking off his hat and flourishing it in the air, "we are a free people now, and we shall have Rome and Venice soon; be sure of that!"

"And what then about the Pope?" asked I.

"Why, we won't do him any harm. He may go wherever he likes, just as anybody else, but Rome belongs to Vittore Emmanuele, and no mistake. Viva la una Italia!"

This, again, reminded me that I was in a country of political revival. But what of spiritual revival? Alas, if this Italian was to be taken as a specimen, I had much reason to doubt if there was any such. On entering into further conversation with him I found that he cared as little about Christ as about the Pope, and more about Rome than about Heaven. In his opinion, religion and priestcraft were synonymous. I pointed him to the historical truth of the Gospel. "You surely are a priest," said he; and from that moment our conversation dropped. If a sound Christian Church does not soon spread its quickening light throughout this country, it is to be feared that poor Italy will be thrown from the Scylla of Popery into the Charybdis of Atheism. It was my object to pay a visit to the valleys of the Vaudois. I now felt more deeply than ever the great importance of that Protestant tribe among a great nation which knows not that the yoke of Christ is as easy as the yoke of the Pope is heavy.

It was Saturday afternoon when I arrived at Turin. I took a walk through the town, which, from an architectural point of view, may be called one of the most interesting places of Piedmont. Still, as a city, I do not think much of it. There is not one curved street in it; all the streets are as straight as a railway. Viewed from a balloon it must look like a large chess-board. The houses are also too high in proportion to the width of the streets, and they are nearly all alike, and have the same greyish-white hue. This makes the whole dreadfully monotonous. You only need go through one street, say the Via Carlo Alberto, and you have seen the whole town, except, of course, the monuments which adorn the squares, and are very beautiful. This I must say, though, that there are not many towns of its size which can present such a splendid avenue, lined on both sides with superb rows of trees, as Turin.

About the middle of the Corso del Re, the magnificent Vaudois Temple lifts up its fine form and its two little towers. Above its entrance the text, Jeremiah iv. 16: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls," written in Italian, reminds the passenger of better things than are offered to him at the numerous *cafés* and public-houses which occupy the greater part of the opposite row of houses. At the back of the temple, in the street Pio Quinto, are the premises of the Vaudois Institutions, viz., a Bible and tract-shop, a Protestant hospital, a room adapted for the worship of the English Church, and the Institution for training poor neglected Vaudois boys as artisans (l'Institutione dei Artigianelli Valdesi). There are also the rooms occupied by the Vaudois minister, Mr. Bert, and the Vaudois evangelist, Mr. Meille, and their families. I was sorry

to find that Mr. Bert, from indisposition, was obliged to stop working for some time, and had repaired to the country. Mr. Meille, the evangelist, received me very kindly, and was delighted to give me every information concerning the important work which he, by the side of his colleague, Mr. Bert, and with his assistant-evangelist, Mr. Jalla, is carrying on at the capital of the kingdom. As the day was drawing to a close, and the effects of the ride up Mont Cenis were still noticeable in my limbs, we appointed an hour on Monday for our further conversation, whereupon I returned to my hotel, the Pension Suisse, which in comfort, tidiness, moderate prices, and good fare, makes up for what it may lack in architectural beauty and regularity of construction.

As I wished to attend the Sunday School which Mr. Meille conducts, from 9 to 10 A.M., I proceeded to the temple the next morning, but was not a little surprised to find the passage blocked up by a row of soldiers, both foot and horse, which lined the whole Corso del Re from one end to the other. Two bands of music, one of which was stationed just before the Vaudois Temple, made the whole avenue resound with the clattering of the trumpets and the thunder of the big drum. A crowd, of which neither the beginning nor the end were to be discovered, moved about in merry activity to witness the splendid review of the troops on the occasion of the annual national feast. As the spectacle was to last till at least 2 or 3 o'clock, P.M., I was obliged to walk up a long round-about way before I could reach the temple. Cordially as I rejoiced at the great privileges of liberty and civilisation which the constitution has brought about for the Piedmontese, yet I could not help regretting that, for the commemoration of this blessing, a day was appointed on which Christians have to celebrate an infinitely more glorious resurrection than that from political slavery to constitutional liberty.

I expected to find scarcely any children at the school. To my surprise I found some fifty, mostly boys. About sixty adult people, chiefly women, were attentively listening to what Mr. Meille was saying to his pupils. I learnt that the usual number of children that attend this school is sixty, so that only ten were absent on the present occasion. There were two obstacles to my understanding Mr. Meille, namely, my ignorance of the Italian language and the big drum. The latter filled the lofty church with a constant thunder, which most effectually drowned the melodious sounds of the beautiful language which flowed from Mr. Meille's lips. As I had nothing, or rather too much for my ears, I allowed my eyes to do their work. The interior of the building appeared to be very elegant. An oblong square, about fifty feet high, ends in a dome, from which it is separated by a balustrade. Behind this stands the communion table, covered with a crimson cloth. Opposite the dome, on a gallery at the eastern wall, is a magnificent organ.

The pulpit, which stands against the front wall, is simple, but handsome, and so are the benches, which afford sittings for about 800 people. The aisles are very spacious; and there is so much room unoccupied, that, to my calculation, without much inconvenience, 300 more people might be provided with seats. The whole shows that the builder had an affluent purse to dispose of. I was not surprised to learn that the expense had amounted to about 350,000 francs (14,000*l.*), of which about 100,000 francs were paid for the site. The money was obtained through liberal contributions, chiefly from General Beckwith and his friends. Whether the erection of such a magnificent and costly church was advisable, may be a matter of discussion. In my opinion, the church would have been fitter for Protestant worship, had it been built in a less lofty style. There is too much echo. The first requisite of a Protestant place of worship is, that the word which is spoken can be distinctly heard at every spot.

At eleven the Vaudois service commenced in French. Mr. Monastier, an elderly *pasteur*, preached for Mr. Bert. There were but very few people scattered through the spacious place. By far the greater part were women, most of the male members being compelled to assist at the review as National Guard. Even the organ could not be played, as the organist was away on his military duty. Owing to this circumstance, and to the smallness of the attendance, and to the noise outside, the singing was very indifferent. That of the children at the Sunday school, on the other hand, was really admirable. They sang four stanzas of a choral with rather long-protracted notes, without sinking one quarter of a tone. At service, we had scarcely sung two lines before we were sunk a whole tone under the pitch. However, I was very much pleased to meet here with the same well-known psalm-tunes which are sung by the Reformed Churches of the continent. The "precentor" read a portion of Deuteronomy and the Ten Commandments, which form part of the Vaudois Liturgy. The prayers (one before and one after sermon), together with the confession of sins and the Apostolic Creed, were read by the minister. The Vaudois Liturgy consists chiefly of a collection of prayers for worship on the Lord's day, for family devotion on every day of the week, and for special occasions, such as baptism, the Lord's Supper, &c. By far the greater portion of it, however, is never used. Had I not known that there *was* a Liturgy, I should hardly have noticed it at Mr. Monastier's service. The sermon, and the whole order of the service, was just what may be heard and seen in all Presbyterian Churches throughout the continent and Scotland. This time, Mr. Monastier gave us a sermon for the occasion, from the text, Deut. iv. 8, "And what nation is there so great, that has statutes and judgments so righteous as all this law, which I set before you this day!" He commenced with stating a truth,

which even the greatest infidel would have acknowledged.

"There is great noise in the streets, my brethren." Undoubtedly there was. The good man was compelled to repeat it again, as the big drum had smothered the last part of the sentence. He then paused a good while, till the air which the band was playing, and which this time was an extraordinarily noisy one, was finished. I wondered what he was going to say about the constitution. I perceived that he was meaning to speak about two kingdoms, the Italian and the heavenly, and that it was a difficult task not to say too much of the one and too little of the other. But he managed it admirably. "I think, my brethren," he said, "that though we do not at present join the noisy crowd outside, yet we do not less than they appreciate the great blessings which it has pleased *le bon Dieu* to bestow upon us through the Constitution. We Vaudois especially cannot fervently enough thank Him for the liberty with which the great event, which is being celebrated to-day, has favoured our beloved valleys. You need not be very old indeed to be able to remember the vexations, the persecutions, the unjust treatments, the scorn and contempt which we were subject to before the noble Constitution was introduced. And now—what a change! We have the same rights with every other body throughout the whole kingdom. But, my dear brethren," thus he proceeded, "surely I need not remind you of our earthly privileges. Nor do you want my eulogy to be able to appreciate them. Let me rather remind you of the danger which is connected with them. It is this, that those earthly and transient privileges may make us undervalue, or even neglect, the much greater and more precious gifts which we have received through Christ. While outside of this place the merry crowd is rejoicing at the good 'statutes and judgments' which the Constitution has enriched us with, let us here, at the place of prayer and devotion, remember the still better and higher 'statutes and judgments' with which the King of Kings has enriched us as a Christian Church." He then most admirably summed up the chief benefits which the Vaudois, as a Protestant people, enjoyed above the popish nation in the midst of which they were living.

Mr. Meille preached in Italian at three. As the review was over, the inducement to stay away from worship was not so great. I found a congregation of about 150 people, who apparently listened with great attention to the eloquent orator. Mr. Meillo undoubtedly is one of the leading men of the Vaudois body. While Mr. Bert, as the minister of the Church, labours among the French-speaking Protestants of the town, most of whom are emigrants from the valleys, Mr. Meille and his assistant, the younger Mr. Jalla, have the whole of the Italian-speaking portion of the population for their field. Mr. Jalla chiefly labours in the country round about the town, while Mr. Meille limits his operations to

the populous city. The number of Protestants living at Turin is calculated at 1000 to 1200. According to the laws of the country they form together one parish, of which Mr. Bert is the pastor. Yet they are not all of them members of his church. Mr. Meille, though bearing the title of an Evangelist, is an ordained minister of the Vandois church. Of the forty labourers who are in the service of the Commission for Evangelisation of that body, sixteen are ordained ministers, while seven are assistant-evangelists, and sixteen male and female teachers; and one is Evangelist at Nice, now annexed to France. The sixteen ordained Evangelists are on the same level with the ministers of the sixteen parishes. They are entitled to the right of administering baptism and the Lord's Supper, and of marrying couples. These functions are performed by Mr. Meille as well as by Mr. Bert, and so in fact there are two separate congregations at Turin, which at different hours worship in one and the same temple. Yet to the State and to the Church they are only known as one congregation.

As Monday was a holiday in connection with the National Festival, the schools were shut. From what Mr. Meille told me about them, it appears that there are four schools connected with the Vandois church at Turin, viz., two infant schools and two elementary schools. About 160 children are taught in them. According to the present constitution of the kingdom the communes are obliged to support their own schools, in which instruction is given gratuitously. The Protestants have perfect liberty to avail themselves of these schools for their children, nor are these bound to stay during the hour when the Roman Catholic catechism is taught. Yet the attempts of the priests to convert the Protestant children to their idolatrous religion are so palpable, that the foundation of separate Protestant schools is deemed very desirable. The Vandois schools are, of course, supported by voluntary contributions, and to be able to stand the competition of the commune schools, instruction is also gratuitous in them. To this rule only one of the infant schools is an exception. It is a school for the higher class, where every child pays sixty francs annually. It appears that these Protestant schools are fully able to stand a comparison with the commune schools, as nearly one-third of the pupils are children of Roman Catholic parents, who evidently prefer the Protestant teaching to that of the Roman Catholic.

The same faithful care for the souls of its members which induced the Vandois church to found separate schools, also induced it to found a separate hospital. The zeal of the *Sœurs de Charité* at the public hospitals proceeded too evidently from a spirit of proselytising. Mr. Bert and his consistency drew the attention of Christian friends at home and abroad to this fact. Collections were made, chiefly in Prussia and Holland, and soon the required amount was gathered for fitting up a portion of the premises at the back of the Temple, for the

reception of invalid Protestants. There is accommodation for about twelve.

When looking at these facts, one cannot but thankfully acknowledge the great and happy change which the Constitution has brought about for these people. Nearly fifteen years ago a Vandois was not even permitted to purchase landed property outside the valleys, much less to found a church or a school. Now, not only have they a magnificent temple at Turin, with their own schools and their own hospital, but Mr. Meille even obtained a share of the public poor fund for the Protestant poor, and not as a favour either, but as a right due to them, according to the law of the country. He showed me the printed tickets which he only had to fill up and to sign, to enable a poor member of his church to obtain a share of the bread-distribution, or medical assistance from the town-doctor.

A portion of the building underneath Mr. Meille's apartments is occupied by the *Institution des Artisans Vaudois*. This is really an excellent institution. It was started in 1856 by some Vaudois gentlemen at Turin, with the intention of introducing and promoting various branches of industry among the inhabitants of the valleys. Protestant boys, either orphans or children of poor parents, not under twelve and not above sixteen, are admitted at a payment of ten francs per month for the first two years, or if they choose to become masons, they are admitted gratuitously. They are provided with board and lodging, clothing and instruction, in the trade they are destined for. They are bound to stay at the establishment till they know their trade well; at any rate, for a period of not less than five years. Those of them who are Vaudois must promise that they, after leaving the Institution, will return to the valleys in order to carry on their trade among their fellow-countrymen. The wages which they earn during their stay in the house go to the fund of the Institution, but on their final departure twenty-five per cent. of the whole amount is returned to themselves. There are at present thirteen boys, which number would be twice as large, had the directors not been compelled, from want of accommodation, to refuse numerous applications. The boys are apprenticed with various tradesmen in the town. At home, they are under the care of a young Christian brother, who with them begins and closes the day with worship, and tries to train them in the knowledge and fear of the Lord. The whole annual expenditure amounted last year to about 5000 francs, which was covered by about 4000 francs from voluntary contributions, mostly gathered in the country itself, 800 francs paid by the parents or friends of the boys for their boarding, and about 500 francs that came in from wages.

In the year 1855, when Mr. Baptist Noel visited the Vandois valleys, Mr. Meille was editor of that excellent and well-known Italian paper *The Buona Novella*, which had then entered the third

year of its publication. For ten years this able and active champion of the pure gospel truth continued to conduct that valuable organ for the instruction of his Catholic fellow-countrymen, and for the defence of the Church of Christ against the calumnies of its Popish revilers. I was sorry to find that it was discontinued last year, but on learning what an immense amount of time and labour it had cost its editor to keep it going, I could not be surprised at his having given it up at length. Not only had he to write the whole of it from the first to the last page, but also to conduct the printing and publishing. He had in fact to be what the Americans call a "Boston Skipper," who unites captain, mate, cook and boatswain in one person. Moreover every year closed with a deficit, which of course could not be marvelled at, since the paper lacked the energetic support of an enterprising and well-skilled publisher. So at present Protestantism in Italy is destitute of a regular and well-conducted journal. There is some hope, however, that ere long a new paper will be started by the body of the Vaudois ministers, under the title of *l'Italia Evangelica*. This is intended to be, at least at the commencement, a weekly journal of correspondence for the various Evangelists connected with the Vaudois church, to acquaint them

with all that is going on within the sphere of their mission both at home and abroad. The polemical element will be left out, but a leading article touching some point of doctrine or exegesis will open each number. Perhaps this may, after all, prove the best way of attacking the errors of Rome. Only let the light shine clearly, and the darkness will be manifest of itself. I am afraid, however, that this new paper again will have to struggle with many difficulties from want of fit channels for circulation. What Italy above all wants at the present time is a thoroughly Christian and energetic publisher—a man like Perthes, for instance. Such an individual would really be a blessing of incalculable importance. The desire for literature begins to develop itself among the Italians. One well-principled and well-conducted publishing concern, started at Turin or Florence, would, under God's blessing, do as much good for the Lord's cause in this country, as the sending out of many evangelists.

The next day I took the train to Pignerolo, to proceed by coach to the valleys, the proper object of my journey. My next paper will enable the readers of *Christian Work* to learn what I was privileged to witness at La Tour, that most interesting capital of the beautiful Vaudois district.

THE BRAHMA SAMAJ AND REFORM HINDU PARTY OF BENGAL.

BY THE REV. DR. DUFF.

THE present condition of the educated natives of this great metropolis is one of peculiar interest to the Christian. About forty years ago, the British Government established its first English school, under the designation of "The Hindu College." Neither British statesmen nor Hindus were prepared for some of the results. Hinduism being interwoven throughout with false science, false philosophy, false history, false chronology, false geography—all resting on the same alleged divine authority—it could not stand before the science, philosophy, and literature of Europe. The consequence was, that within the brief period of ten years, when English education began fairly to develop its fruits, the more advanced pupils of the Hindu College broke through many of the restraints of their ancestral faith and hereditary customs.

They commenced a crusade against popular idolatry and priestcraft; and not having been taught the true religion, or indeed any religion, in place of that whose irrationality or baselessness had now glared upon them, they openly avowed their disbelief of all religion—proclaiming themselves Infidels, and even Atheists.

Such was the state of things when I arrived in Calcutta in 1830. To arrest this new tide of error and unbelief, I was led to open an English school, on Christian principles, for the young; and

to commence a series of lectures and discussions for those who had already received an English education in the Government College. The former has gone on steadily increasing ever since in efficiency and power; out of it scores of Christian converts, of superior mental and spiritual culture, have already sprung; many of these are engaged as teachers, catechists, preachers, and even ordained missionaries in connection with the Free Scottish Church, as well as other Christian denominations; while many more are scattered over the country in various important situations under Government, or are the conductors of commercial and other enterprises. The ultimate effect of the lectures and discussions for educated adults was, that some of the foremost of them renounced Infidelity and all error—embracing the Christian faith, and entering the Christian Church by baptism. Amongst these were the still surviving Rev. Krishna Mohan Banerjee, who latterly became a Professor in Bishop's College; and the late lamented Rev. Gope Nath Nunde, who, with his heroic wife, was sentenced to death (though subsequently delivered), because they would not abjure their faith, by the fierce Mahomedan Maulavi, who, for a week, exercised sovereign sway at the outbreak of the Sepoy mutiny and rebellion at Allahabad. But, besides these more direct and specific effects, other results of a more general kind followed. Atheism

came to be viewed with abhorrence ; the Being of a God and the necessity of some religion came to be distinctly recognised. But the natural heart manifesting its aversion to the pure truth of God's word, and the natural reason, in its pride and loftiness, scorning the humbling doctrines of the Gospel, many strove to seek shelter in some mongrel species of Deism, or Theism, or Unitarianism—disowning the more revolting dogmata and practices of Hinduism, and conforming to so much of its conventional usages as might save them from being formally driven out of caste.

About the same time, another religious movement had been originated among another section of the Hindu community, and was running its own separate and destructive course, parallel with the other, but for some time without contact or confluence. The author of that movement was the celebrated Rajah, Rammohun Roy,—a man of vast learning and accomplishments. He was a master of English, and had studied Sanskrit, Arabic, Greek, and Hebrew, that he might peruse the original authorities of Hinduism, Mohammedanism, and Christianity, and so judge for himself. The result was, that he openly renounced all polytheism and infidelity, and became a Monotheist, or believer in one only true and supreme God. He also admired the morality of the Gospel, as incomparably superior to every other,—extracted and published in English and Bengali, at his own expense, a compilation, which he designated “The precepts of Jesus, the Guide to Happiness.” His theory was, as regards religion, that the oldest of the Hindu Shastras, *The Vedas*, regarded by the Hindus in all ages as possessed of unapproachable sacredness, taught Monotheism with a simple worship ; whereas the great heroic poems, the Mahabharat and Ramazan, and the Pauranic, and other Shastras—all of them of an age greatly posterior to that of the Vedas—were the grand corrupters of the primitive and more rational faith ; inculcating the most monstrous polytheism and most abhorrent rites and ceremonies of worship under the sun. Vedism, or Vedantism, as taught in the Vedas, bore, in his estimation, the same relation to Pauranism, or the present popular idolatry, as the Apostolic Evangelism of the New Testament bore to Popery, or the present gigantic idolatrous corruption of Christianity in the west. Accordingly, as Luther's design was to destroy Popery, the corruption of Christianity, by simply resuscitating genuine old Christianity as revealed in the New Testament ; so his (Rammohun's) mission was to destroy popular Pauranic idolatry, the corruption of Hinduism, by resuscitating genuine old Hinduism as propounded in the ancient Vedas.

To this mission he devoted himself heart and soul. He translated into Bengali some of the treatises or theologic dissertations, called Upanishads, appended to the Vedas, and believed to contain the marrow of their theology, with other works designed to elucidate what he professed to regard as the primitive faith of the founders of Hinduism.

He held constant discussions with learned Brahmans in his own house, and elsewhere. Still, at first, he was considered by all as only a dangerous innovator ; and often denounced by the rigidly orthodox as a heretic and an infidel. Of course his progress was slow, and for years his followers were only a few timorous units. But he persevered. One of his first converts, alas ! was a British missionary, Mr. Adams, of the Baptist persuasion, whom he had engaged to teach him Greek and Hebrew. A handful of like-minded Europeans, and Rammohun Roy, with Mr. Adams as their minister, were wont to assemble for worship, on Sabbath days, in the library of the *Hurkaru*, one of our local daily newspapers. And this little meeting was wont to be designated *The Unitarian Church of Calcutta* !

After a time, this meeting was practically abandoned. As a rallying point for his few native followers, Rammohun Roy, in 1828, established what he styled the *Brahma Sabha*, or assembly for the worship of *Brahma*—pronounced *Brokmo*, in the neuter gender—the neuter impersonal name for the *Supreme*, above all the gods of Polytheism. For this meeting he composed devotional hymns, which were chaunted ; whole portions of the Upanishads of the Vedas, and other Vedantic authorities, were duly read and expounded.

Now, it is proper to state, once for all, as a fact, that the real system taught in the ancient Vedas is neither Monotheism nor Polytheism (in the modern sense), nor Pantheism, but a species of *Sabeism*, or *Elementalism*, if I may coin a word. That is, the worship chiefly of the Fire, the Air, the Water, and the Sun !—but, curious enough, not the Moon, or the Planets, or the starry host of heaven. It is in the Upanishads, of later growth than the Vedas, that the philosophising spirit appears, which, from the Vedas, deduces a system—vague, doubtless, and mystical and undefined—not of *Monotheism*, but of *Pantheism*. This is an undoubted fact, which no scholar would now venture to dispute. But, for years, scarcely any one pretended to know the originals, but Rammohun himself. Accordingly, by sundry glosses and over-free and loose translations, alike into English and Bengali, he fostered the impression that they were Monotheistic and not Pantheistic. He himself sincerely and truly believed in a *Personal God*, whose unity he delighted to proclaim, as well as his creative power and other energies and attributes. And what he firmly believed himself, he would fain find in the Upanishads of the Vedas ; and, by a great stretch and latitude of interpretation, with some partial self-illusion, fondly persuaded himself he did find them. And what he thought, or imagined, or illuively persuaded himself he found there, he strenuously toiled to inculcate in others all around.

Still, the progress of the new sect among the Hindus was very slow indeed. When the Rajah went to England at the close of 1830, it could scarcely number above half-a-dozen staunch, out-and-out members ; though several kept hanging on

the outskirts and borders — half-convinced, but fearful of openly avowing themselves as adherents. And the first members and dubious adherents were from the old school of Hindus, who had never received a thorough English education. When the Rajah left Calcutta for England, it did not appear that any one trained in the Government Hind College had joined the *Brahma Sabha*, or manifested any tendency whatever to do so. Those trained in that college, as already indicated, were of a totally different stamp—scenting Monotheism as well as Polytheism; and, indeed, every other *icism*. No! it was at a later period, when, after much controversy and discussion, they found Atheism, or Antitheism, or total Infidelity, utterly untenable, that some of those who stopped short of embracing Christianity, while they abjured the popular Idolatry, began to betlink themselves of taking refuge in Vedantism, as it was then called, or Brahmanism, as it is now designated. This gave them a religion which satisfied their dim twilight mental vision, and soothed their partially awakened consciences—saving them from the gross irrationalism of idolatrous Hinduism, on the one hand, and the burning purity of Gospel holiness, on the other.

For many years the Vedas continued to be upheld as the sole fountain-head of their faith. In 1839 an impulse was given to the system by the declared adhesion of Bahā Dehendra Nath Tagore, son of the late wealthy Dwarkunath Tagore, who, on his second visit to England, died there. A periodical was established, as the acknowledged organ of the *Shabha*. In it, elaborate expository and vindicatory articles appeared in a style which was calculated to attract attention. Agents were engaged, as itinerants, to propagate a knowledge of the system more widely among the higher and middle classes; and schools were founded, in favourable localities, to impress the minds of the young.

As late as 1845 it was declared in their accredited organ, that the Vedas were “the sole foundation of all their belief,” and that “the truth of all other shastras must be judged of according to their agreement with them.” And in 1846, the president of the *Shabha*, or *Samaj* (as they now prefer calling it), thus wrote in one of the daily newspapers:—“We consider the Vedas, and the Vedas alone, as the standard of our faith and principles.”

About that very time, however, a new light was beginning to break in upon the members. Proofs of their having been under an hallucination with respect to the genuine character and contents of the Vedas came pouring in upon them from all quarters. The worship therein exemplified was demonstrated to be grossly elemental, and accompanied by degrading, demoralising rites. The Brahma of the Upanishads was proved to be an *impersonal* essence, not one *personal* living and true God, as contradistinguished from the many gods of Polytheism, but the *one only* existing substance, of which the whole visible and invisible universe is but a

modification; in short, a system of undisguised *Pantheism*.

Slowly and reluctantly, therefore, faith in the inspiration and sole divine authority of the Vedas began to be abandoned. The process of abandonment was facilitated, if not greatly accelerated, by the importation of American and English works, such as those of the Parkers and Emersons, and their servile imitators, which scouted a book or paper revelation altogether. What then was substituted instead? The *Volume of Nature!* which they said was “open to all, and which contained a revelation, clearly teaching, in strong and legible characters, the great truths of religion and morality.” For several years, therefore, there was no end of articles, papers, pamphlets, books designed to illustrate, somewhat after the style of Paley, the natural attributes of the Deity, particularly his wisdom and goodness—a goodness so boundless as at once to receive all his frail erring creatures into favour. By degrees, however, they got wearied and exhausted amid all this chafed and sterile desert soil, and dry and parched desert air. The works of some of the later British anti-Christian speculators—Morell, Francis Newman, and such like—having come to the rescue, they, a few years ago, suddenly abandoned the Book of Creation, and betook themselves to the Rock of INTUITION. This rock they have ever since been excavating with unceasing and unwearied toil, in quest of its imagined hidden treasures of pure, unsullied truth; but hitherto with poor, barren, most niggardly results. Intuition, and intuition alone, they insist upon it, is all-sufficient. It can give them all the religious truth which they care or need to believe; all the moral duties which they care or need to practise; above all, it has convinced them of the all-sufficiency of *repentance* and *prayer*, without any reference to any extraneous mediation or atonement of any kind. But the inefficacy of repentance in cancelling past guilt, and its justly incurred penalties, with the supercession of the claims of justice which such a scheme of easy deliverance implies, has been so reiteratedly pressed upon them, that, of late, further tendencies towards change have begun to manifest themselves. Indeed, as regards one of the chief leaders—rather, next to the President, the chief—the change has already found articulate utterance. He has in public candidly admitted that, besides having again and again modified some of their doctrines, they had, once at least, completely changed the very *basis* or *foundation* of the entire system, when they deliberately renounced the book revelation of the Vedas, and resolved to trust wholly to the revelation of intuition, or intuitional consciousness, or spontaneous reason. And on Saturday evening (18th inst.), in a lecture vindicatory of their principles, delivered in the Hall of the Brahma Samaj—the hall itself, which is of considerable size, passages and verandahs, being crowded almost to suffocation with the *élite* of the educated natives—he, with great emphasis and reiterated

asaversion, expounded the new view of the nature and efficacy of repentance which had dawned upon his mind. They had, he said, been denounced as mutilating the Divine attributes, exulting in God's mercy, for passing over and practically repudiating his justice. But this was no longer true. They acknowledged God to be *just* as well as *merciful*. All men are sinners; all have broken God's law; all therefore deserve punishment; justice demands that there shall be not only punishment, but *adequate* punishment—punishment exactly proportioned to the nature and aggravation of the sins committed; and moral intuition dictates that this punishment must be borne by the sinner himself in his own person—and borne inexorably and without mitigation or abatement—partly in the present life and *partly in the life to come*. Indeed, as the punishment due to transgression can seldom or never be exhausted in this life, it must, in the overwhelming majority of cases, be endured for years, or ages, or even countless ages, in the world to come. The sinner in his own conscience will carry hell-fire with him into a future state, whether there be a literal hell-fire or not. The effect of this torture or torment will be to fill the soul with anguish, remorse, contrition—in a word, repentance—leading to an intense conviction of guilt, earnest confession, and imploring cries for deliverance. Still, until the full period expire that shall exhaust the whole of the merited penalty, mercy cannot interpose, however deep, sincere, and agonising be the feeling of penitence. But when the period fixed by justice, and the penalty apportioned by justice, shall have transpired and been exhausted—then, then will the soul be finally and for ever delivered. Thus, in the present life there can be no certainty of salvation being attainable by any one; though after ages, varying in length from a few to an indefinite number, according to the gradations of criminality, all will finally attain to it. It is but another edition of Universalism; in principle somewhat akin to that of the Romish purgatory, or the Hindn metempsychosis, but divested of the possibility of any effective display of mercy, until justice shall have exacted from the guilty its own demands to the very uttermost. Indeed, so rigorous are the exactions of justice in this newly propounded scheme, that, though mercy is still much spoken of, there is really no place for it.

On the old theory of the absolute efficacy of repentance, it was *all mercy* and *no justice*; on the new theory, it is virtually *all justice* and *no mercy*. For, surely, after justice has exacted *from the criminal himself* the *full extent* of the *penalty*, it is not mercy that sues for, but justice that demands, his instant liberation. Such is the last result of *intuitional religion* amongst us!—a result so cheerless and comfortless, that to many it must sound very like the knell of despair. Oh, how different from the prospect held out in the words of ineffable consolation:—"God so loved the world, that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life." "*Now* is the accepted time, *now* is the day of salvation." "Come unto *me* *all* ye that labour and are heavy laden with sin, and I will give you rest." Praised then be God for the precious Gospel, with its soul-satisfying assurance relative to the complete and all-sufficient atonement effected by the vicarious sacrifice and death of His own Incarnate Son, who, by his perfect obedience and substitutionary endurance of the penalty in the stead of sinners, magnified the Divine law, and amply satisfied all the claims of Divine Justice. Never, never did I more vividly realize the preciousness of the Gospel salvation, than when listening to the dreary, hope-crushing intuitional speculations of the champion of the Brahma Samaj, on Saturday evening last! And yet the system of the Samaj has now become the religion of a large proportion of the natives educated in the Government and other non-missionary institutions. Its regular and formally initiated membership now exceeds 1500 in this metropolis and neighbourhood; while there are hundreds and thousands who may be regarded as inquirers or partial adherents. The *Samaj* is therefore a *Power*—and a Power of no mean order—in the midst of us. It is, in point of fact, in this part of India, the grand counter-antagonist of an aggressive Christianity. It is a Power, therefore, in whose history, developments, characteristics, and proceedings, all the missionary churches of Christendom ought to feel a deep and peculiar interest. In this respect, the present sketch—however brief, meagre, and inadequate—may not be deemed unreasonable, or without some real practical utility.

THE CAMP AT ALDERSHOT.

WHEN the Government selected Aldershot as the site of a camp, they were evidently actuated by other than æsthetical principles. A more bleak or desolate spot is not to be found in all England. It has all the barrenness of a Scotch moor, without any of its redeeming qualities; the heather has lost its bloom, and the sandy ridges, glittering in the sun or covered with eddying clouds of dust, remind the traveller of scenes he has

witnessed in the desert. In the good old coaching days, before the snort of the engine was heard in our quiet rural lanes, they used to chango horses at the Bush, a hostelry which has long since disappeared, and the traveller esteemed himself fortunate if he passed the dreary common without being arrested by some highwayman, who compelled him to pay black-mail, or subjected him to still heavier exactions.

And yet, bleak and desolate as this Hampshire moor is and always has been, it is doubtful whether a better site for a camp could have been found in any other part of the country. It lies at a convenient distance from our great naval arsenals, and all the places most liable to attack by a foreign foe; it is remote from the vitiating influences of any large town; it affords the greatest facilities for bringing large bodies of troops into the field, and teaching them to act in unison; it occupies an elevated site some 320 feet above the level of the sea; it is perfectly dry, the soil consisting chiefly of gravel, with an intermixture of black earth; and the breezes which sweep across it from the Frimley Ridges and the adjacent hills are so fresh and bracing, that the visitor is ever reminded of the sea-side. In truth, every surrounding object tends to remind him that the sea has once been there.

It is usual to speak of the camp at Aldershot; but there are, in truth, two distinct camps, separated from one another by the Basingstoke Canal. The one is known as the North and the other as the South Camp. The two camps were formerly connected together by a pontoon bridge, the scene of frequent accidents; but one of a more substantial character has now been erected. The whole camp contains an area of 1280 acres, and can provide accommodation for 20,000 men. The North Camp is the smaller of the two. The traveller, on leaving Farnborough, soon finds himself in the midst of a series of black, dingy-looking huts, which bear a startling resemblance to large sarcophagi. They are huts of wood, and covered with tar; there is not a single blade of grass or any green thing around them: they stand out clear and distinct amid the desert of sand that surrounds them. They are arranged in blocks, or battalions: each battalion comprises 38 huts, and each hut is supposed to contain accommodation for 22 men. The Inspector-General of Hospitals considers this number too large, in a sanitary point of view, for the size of the huts, as in the South Camp each man would have only 276 cubic feet of space, and in the North not more than 310 feet; while the space per man in wooden huts should never be less than 400 cubic feet. It is only when the camp is crowded that 22 men are lodged in each hut; at present the number is smaller. Of the 38 huts which compose a battalion, only 22 are allotted to the men; the rest are occupied by the officers, or devoted to other purposes connected with the regiment. Two battalions are deemed sufficient to accommodate one regiment. The stranger at first imagines himself surrounded by a labyrinth of huts heaped together without plan or order; but he soon finds that this military capital has been erected on fixed principles, and that each hut has its own place as much as every soldier on a field-day. All the battalions are intersected by roads or streets, at the end of which is a board, with the names of the battalions which it crosses. Each battalion is designated by a particular letter

of the alphabet, beginning in the North Camp with A, passing over J, and ending with Q: we have thus 16 battalions in all: while in the South Camp there are 24 battalions marked the same way, with the omission of the letters J and U, which an illiterate soldier might be apt to confound with I and V. All of these huts are built of wood, and the construction of each is said to have cost 150*l.*—an enormous sum, considering the material of which they are constructed, and the small amount of skilled labour expended upon them. The permanent barracks form a series of imposing buildings, situated in a valley between the South Camp and the village or town of Aldershot, from which they are only separated by a narrow road—an arrangement attended with many evil consequences, as we shall presently show.

It is not our intention to enter into any detailed description of the internal economy or military arrangements of the camp: we have merely given a bird's-eye view of it, to enable the reader to understand what follows. As we have already said, Aldershot was selected as the site of a camp, because it was supposed that it would remain free from the moral miasma of large towns, and from the operation of those vitiating causes which spread disease and death through the ranks of the British army. Has this expectation been fulfilled, or has vice, like the "*atra cura*" of the past, dogged the steps of our soldiers and forced its way into the solitude of the Hampshire heath? Was this expectation itself a reasonable one, or have the Government been sufficiently careful in giving it a fair chance of being realised? These are questions to which we shall afterwards revert: meanwhile we shall glance at the means of religious instruction provided for the men. At the present moment there is one brigade of cavalry, and three brigades of infantry, one battalion of the Military Train, and a considerable number of the Royal Artillery and Engineers stationed at Aldershot. There are several Staff Corps, which need not be specified. The whole number of soldiers in the two camps and the permanent barracks may be estimated in round numbers at 12,000 men. One-twelfth of these are married, with leave; and, allotting three children to each married man (the mortality among soldiers' children is very great), we have thus a strictly military population of 16,000 souls at Aldershot. There is a very large proportion of our soldiers who, before entering the army, never professed any particular religion, or attended any place of worship: all of these, by the verdict of charity, are supposed to belong to the Church of England, which has about 10,000 adherents, including wives and children, in the camp. To provide for their spiritual wants there are six chaplains, who perform divine service in the three churches, or chapel schools, as they are called by the War Office. Attendance at church is not optional with the soldier: church parade is a necessary part of his military duty, and perhaps the

least popular part of all. If it were left to the soldiers themselves to decide, we are afraid that even the ablest of our chaplains would have very scanty congregations; as it is, the attendance depends on the strength of a battalion, and not on the popularity of the preacher. The children are usually assembled in the school-rooms and marched to church by their teachers; few of the married women attend, except those who have no children. Those with children have to dress them for church, to clean out the rooms, to cook their husbands' dinners; such are the excuses usually given for non-attendance, and no doubt there is much truth in them. The soldier's wife has no holiday: she has to work like a horse from year's end to year's end; no wonder, then, that many of them die young. The service is very short: the military regulations give particular directions that the sermon is not to exceed twenty minutes in length: the late Duke of Wellington, it is said, thought this a little too long, and no man knew soldiers better. It must, in truth, be very difficult to keep up the attention of uneducated men for more than twenty minutes: it is detracting nothing from the pulpit eloquence of our chaplains to say that, when they exceed "the regulation period," they fail to do so. We have allotted 10,000 to the Church of England: we may safely bestow 4000 on the Church of Rome, which has three chaplains at Aldershot. Two-thirds of the remaining 2000 belong to the Presbyterian Churches, and the remaining fraction to the Wesleyan Methodists, who have a place of worship in the town of Aldershot, and a minister appointed and paid by the Conference for attending to the spiritual wants of the soldiers belonging to that religious body. There is only one Presbyterian chaplain, whose duties, at first sight, might appear to be very onerous; but, as far as regards the discharge of duty desiderated by the army regulations, it is almost as easy to minister to 2000 as to 200 men. It is different, of course, when the minister wishes to have some personal knowledge of every man who attends his service; but this would be impossible in the camp, where a regiment seldom remains more than a year. The Presbyterians and part of the Episcopalians meet for worship in the iron church situated near the South Camp: the Roman Catholics and the rest of the Episcopalians assemble in the two churches in the North; and so in the camps little practical inconvenience results from the different religionists worshipping in the same churches; and of course the Government looks merely to economy. When the priest chaplain has finished his service, the coarse image of the Virgin, with the *lambino*, or Infant Jesus, in her arms, is decorously draped over and concealed from the irreverent gaze of heretics; the tapers, candlesticks, and sacerdotal vestments are huddled into some corner, and the English service begins. There are certain Protestants, however, who do not feel themselves quite comfortable under these arrangements, and who nauseate the odour of the incense

which is still floating in the atmosphere, and who imagine that worshipping in such a place is like bowing the knee in the temple of Rimmon. Such scruples are not unnatural, though they are to be found chiefly among young soldiers; lengthened service is utterly subversive of all sectarian feeling. In deference to such scruples, as well as from other causes, the Government are erecting on a small eminence, on the way to Caesar's Camp, a very handsome church, at an expense of 10,000*l.*, which is to be devoted exclusively to the use of Protestants. It is to be hoped that one of the churches already built will be handed over to the Romanists, as, after all, there is a certain incongruity in those who differ so much in religious belief meeting together for worship in the same place. It is found, on the whole, that the ministers of these different churches work together very well. All attempts at proselytising are positively prohibited in the army, and the reasons for this prohibition are obvious. If the demon of religious dissension once found his way into our army, there would be an end of all discipline: our soldiers would be nothing but an armed mob, inflamed by the fiercest passions, and ready to turn against one another the weapons placed in their hands for the defence of their country. But there is no danger of this: the chaplains understand their duties; their different fields of labour are so clearly marked out that there is little danger of their trespassing upon one another's demesnes: even the Presbyterian and Roman Catholic chaplains, who occupy adjoining huts, dwell together in unity.

Sunday at Aldershot is emphatically a day of rest; which is more than can be said of most garrison towns in England. It is true, the morning gun rouses all into life at the usual hour, and there is something startling, not only in the reverberation, but in the sudden transition from death-like silence to active, bustling life. But, from a feeling of mercy to the weak nerves of all worshippers, it is not fired at noon. The soldiers are exempted from all but the most necessary duties, and the sacredness of the day is not disturbed by the regimental bands playing to and from the church those profane tunes which render divine service in the army little better than a mockery, and seem expressly intended to banish all serious impressions from the minds of our soldiers. The men are marched decently and reverently to church; when the service is over they fall into their ranks, and give way to other worshippers. Though four congregations meet together in close succession, there is no crowding or confusion; everything is done with decency and order. As a general rule, the men conduct themselves during the service with more propriety than the young subalterns in charge of them, who, though told off for this special duty, often forget the sacredness of the place, and conduct themselves with unbecoming levity. It should be borne in mind, however, that most of them are mere boys, fresh from school,

and it were desirable that the men should be conducted to church by officers of more experience and gravity. Aldershot is a sort of training school for chaplains, where they have usually to pass through an ordeal of some six months, after which their appointments are confirmed, and other fields of labour allotted to them. Besides their Sunday duties, the chaplains are bound to visit the hospitals at least once a week, for the purpose of reading and praying with the sick, and to devote an hour every Tuesday and Thursday to the religious instruction of the children of their own communion attending the different schools. There are also voluntary services in the churches during the week, and the attendance, though not so large as might be desired, is very encouraging. Bible-classes are conducted under the superintendence of the chaplains, and it is found that the men of those regiments which have Scripture-readers attached to them are always most ready to profit by the instruction given at these meetings. In one regiment, which has now left the camp, the average attendance at each class was seventy-five men; it sometimes ran as high as 107. This result was due, in a great measure, to the Scripture-readers, who act as a medium of communication between the men and the chaplains, and bring the most interesting cases under their notice. The senior chaplain, who has seen much service and feels a deep interest in the temporal and spiritual welfare of his numerous flock, has also been very active in organising Mothers' Societies, which supply the married women with the material for making their own clothes, under the superintendence of some of the ladies of the regiments, who read to them while the work is going on. By the payment of a small weekly sum, the clothes become their own; there is thus a considerable saving, and the women are taught habits of industry and economy. Every effort is made by the chaplains to induce the men to look for the means of recreation and amusement within the camp, instead of visiting the town, where they are exposed to every kind of temptation. To effect this end, lectures are delivered on interesting subjects by the chaplains and others; the attendance is very encouraging, and the men seem to appreciate these well-meant efforts to amuse and instruct them. There are three garrison libraries, one in the South, another in the North Camp, and a third in the Cavalry Barracks. The first contains 2509, the second 1630, and the third 800 volumes; in the South Camp there were upwards of 3000 subscribers, and in the North about one-third of that number. The books are well selected, and if the men usually prefer those of a light and amusing character, they are not, perhaps, singular in their choice. It is a great matter to foster a taste for reading among our soldiers; a reading man is seldom addicted to the coarse and degrading habits which are still deeply rooted in the British army. The subscription to these libraries is very reasonable, being only 1d. per month; if any book is lost or destroyed, the subscriber has to make it good, but

such a case rarely, if ever, occurs. There is also an admirable library instituted by the Prince Consort for the use of those officers who are desirous of increasing their professional knowledge; it is provided with about 4000 volumes, some of which, especially the French and Sardinian works illustrative of the Crimean war, are extremely valuable. It is to be regretted that few officers, save those studying for staff appointments, frequent this library, which is under the management of an intelligent German, who speaks French, German, and English with equal facility—a valuable accomplishment in one who has to supply the visitors with books in all these different languages. It is open to all officers, but civilians require a special order before they can be admitted.

While thus providing for the religious and intellectual training of our soldiers, the authorities have tried also to promote a taste for all manly sports and exercises. This is as it should be. Our soldiers should be taught that, when they become pious, they need not cease to be manly. Everything should be done to promote a taste for all innocent sports and recreations which would tend to keep them away from the haunts of vice and dissipation. We felt indignant when one of their religious teachers told us that he had warned the men who attended his class not to play cricket, as they would thus be brought into contact with the ungodly. If such sentiments were universal, religion would soon be brought into disrepute in the army, and a morbid sentimentality substituted for a healthy, expansive piety. The officers of the different regiments have done wisely in holding out inducements to their men to cultivate a taste for this and every other manly recreation; while the medical officers report most favourably of the salutary influence such exercises have on the health of the men in the infantry regiments. Idleness is the great curse of the soldier's life; whatever tends to keep him innocently and healthily employed must be for his good. The soldiers of the cavalry regiments are more independent of such exercises, as the discharge of their daily duties engrosses more of their time and requires greater physical exertion. An admirable gymnasium, such as we would wish to see in every garrison town, has recently been opened. A parliamentary grant was made for this purpose, and the money thus expended will not be lost. Such institutions have long existed in the French army; the nimbleness and activity displayed by the French soldiers is in a great measure owing to them. The gymnasium now in full operation at Aldershot will, we trust, prove what it was intended to be,—the central school for the training of sub-instructors to be sent to all the different military stations where suitable buildings can be found for enabling them to impart their knowledge to others. Most of our readers have heard of Mr. Maclaren, the great gymnast at Oxford, who has done so much by his writings and example to promote a taste for athletic

exercises among the undergraduates and others, and who was the first, we believe, in this country to apply the principles of anatomy and physiology to the development of the muscular power of the human body. A batch of the non-commissioned officers, under the command of the future manager of the gymnasium at Aldershot, were sent down to Oxford to be instructed by Mr. Maclaren, and several of them are now attached to the *dépôt* battalions, as it is found that young soldiers become more proficient in gymnastics, than those whose bodies have become rigid through constant drill, and who thus find it impossible to stand at ease. Any one who has witnessed the cheerfulness and alacrity with which our soldiers enter upon these exercises at Aldershot, and the skill and proficiency, almost rivalling that of Leotard or Blondin, displayed by them in the gymnasium, must feel that the pupils are worthy of their instructors, and that the bodies of young recruits must be strengthened and invigorated by such exercises.

We have already alluded to the Scripture-readers. There are three at Aldershot, two of whom are attached to the garrison, and the third to the 76th Regiment. An effort is being made by the society which employs them to provide funds for securing a reader for every regiment of the line; and such an effort, if attended with success, may prove a great boon to the Christian soldier. Wherever he may go, at home or abroad, in sickness or in health, he will always have a friend, little raised above himself in social position, usually sprung from the same rank in life, speaking his language and thinking his thoughts, and therefore ever ready to sympathise with him and to strengthen him in the Christian life. Civilians, we believe, are of little use as Army Scripture-readers; they do not know the habits or the feelings of the men; they cannot talk on those subjects which are most familiar to the soldier; they know not how to bring the subject of religion under his notice; they are regarded as a sort of *pékins*. The Scripture-reader, on the other hand, who has seen service and braved the battle-field and campaign, is loved for the dangers he has undergone; his word has weight and authority among young soldiers; his medals are the best letters of introduction he can present to them. We are writing from experience, and every intelligent soldier will confirm what we have written. The chaplains at Aldershot speak highly of the labours of these devoted men, the influence of which would be more felt if they were not subjected to the following restrictions: They must be provided with passes, which are renewed from month to month, and may be withheld at any time; the withdrawal of a pass would, of course, be equivalent to exclusion from the camp. They are not allowed to enter any soldier's hut, or to show themselves in camp, before gunfire in the morning, or after gunfire in the evening. As the huts are occupied by Roman Catholics as well as by Protestants, and the appearance of the Scripture-reader might give rise to

acrimonious discussions, the general in command, who happened to be a Romanist, solved the difficulty by the introduction of these stringent rules, which his successor has not seen fit to alter. The Scripture-readers appear to us judicious and prudent men, and we are inclined to think that the stringency of these rules might be relaxed without any evil consequences. We are afraid, however, that it would be difficult to win over the Roman Catholic chaplains to the same opinion, and meanwhile the readers can only profit by casual opportunities of doing good. Their men, however, know where to meet them; their Bible-classes are well attended, and also their Union Prayer-meetings. It was our privilege recently to attend one of these meetings, which was held in a school-room. Short portions of Scripture were read, and prayer offered up by those who felt the desire to pray most urgent. All of the prayers were most earnest, some of them might have been offered up by the ablest of our Evangelical clergymen; and yet these men were all privates or non-commissioned officers. Any critical tendency in our mind was checked and restrained by the great earnestness of those prayers, which, in point of fluency and elegance of expression, were at least equal to those offered up at the officers' meeting. These prayers are not lost, if England should again have to buckle on her armour and to take the field. It will be found that the men of prayer in the camp will be the foremost and the bravest in the hour of danger. "The worse man, the better soldier," has ceased to be an axiom in the annals of the British army.

A Soldiers' Institute has recently been opened in the town of Aldershot by an active and energetic lady, who has devoted herself to the promotion of similar institutions. The foundation-stone of the permanent Institute was recently laid by Lord Shaftesbury. The situation is central and convenient; the outward appearance and internal arrangements of the building are all that could be desired. The estimated cost is 3000*l.*, and a free site was granted by the proprietor of the ground. It will contain a chapel, library, reading-room, and apartments for the missionary and the lady superintendent. The building will soon be completed; and the antagonistic principles of good and evil could not be better represented than by this Institute and the Music-hall which is being erected alongside of it. Every one knows the character of the music-halls of Aldershot, and of the class who frequent them; we confess, therefore, that we learned with some surprise that the same individual was the proprietor of the land on which both buildings are being erected. There is a certain sect in the East known as the *Yezzids*, who, from pure expediency, divide their worship between the conflicting principles of light and darkness: are they gaining a footing in England? The erection of the music-hall is hailed as a good omen by the friends of the Institute: they say that the former will

attract the attention of the soldiers, and bring the latter more into notice. It is a dangerous thing, however, to bring temptation into close proximity with the very best of our soldiers; the ordeal is too severe for many of them to pass through it unscathed. A house has been opened as a temporary Institute in Artillery Place; it contains a reading-room, which is provided with *Good Words*, *Punch*, and the *Illustrated London News*, besides the usual religious publications intended specially for the use of soldiers. The introduction of any new agency must always clash a little with those already in the field; and the friction of course will produce a little unpleasant creaking. This has been the case at Aldershot. It is only natural that the Scripture-readers and the chaplains, on finding their best men deserting their classes and frequenting the tea-meetings at the Institute, should wince a little under such an infliction. "What is your greatest difficulty at Aldershot?" we recently inquired of a Scripture-reader. "Sir," said the sturdy old man, in a tone of voice which marked his earnestness and sincerity, "our greatest difficulty is the Soldiers' Institute. *She* contrives to get the names of all our best men, writes them little notes inviting them to tea-parties, and sets them a-working among the civilians in the town. We have not half the men at our classes we once had. It was only the other day that a fallen brother told me with tears in his eyes that the Institute had been his ruin." We offer no remarks upon this statement, farther than to observe, that Christian soldiers can find an ample field of usefulness within the camp, and that their own comrades have the first claim upon their Christian activity. At the same time, we are of opinion that much good may be effected by this Institute, if judiciously managed: it may form a central point of union for Christian soldiers outside the camp, where they may meet and converse without being exposed to the usual temptations of all places of public amusement in Aldershot. It is a foolish and futile attempt to endeavour to keep the men within the camp; the soldier is as anxious to escape from it as the artisan from his workshop, or the tradesman from his counter. One of the worst punishments that can be inflicted on a soldier is to confine him to barracks.

One word, in conclusion, on the *morale* of the camp. The keenest eye can detect nothing that is wrong within the camp by day or by night; a lady may walk alone anywhere without danger of being insulted, and this is more than can be done in any of our public parks in London. After the evening gun, a death-like silence prevails throughout the camp; no sound is heard save the challenge of the sentinel: "Who goes there?" and the usual response, "A friend." But if you happen to be passing along the road which separates the permanent barracks from the town of Aldershot, immediately before the gun is fired, you will see hundreds of soldiers rushing from the beer-houses and

singing-saloons, in the hope of reaching their quarters in time. It is somewhat singular that a drunken soldier generally attempts to run, and those who are very unsteady are seized by the picquet and confined in the guard-room. The Government have committed many blunders at Aldershot, but the greatest of all has been in not purchasing the land adjoining the permanent barracks. It is notorious that, unless there be some intervening cause, a certain class of creatures will always be found in the vicinity of military stations both at home and abroad. Soldiers, also, are in many respects like children: they have no power of self-denial; when temptation is brought near to them they cannot resist it. But they will not go far out of their way in search of pleasure. It is little more than a mile from the North Camp to the town of Aldershot, yet that distance is a preventive against the drunkenness and debauchery which are only too common near the South Camp. The men grumble a little at being excluded from the pleasures of their more fortunate comrades; but they seldom think of walking so far in order to share in the same privilege. Now, if the land where the town of Aldershot has been built had been purchased by the Government, the men in the South Camp would have been the same as those in the North: they would have been shut out from many of the temptations which at present assail them. The public pay dearly for the vices of the soldier; and, in point of economy, the investment would have been a good one. At present, the evil is irremediable; when his duty is over, the soldier's time is his own, and he can spend it as he chooses. Need we be surprised if he often spends it very badly? Yet we question whether he spends it worse at Aldershot than elsewhere. The number of admissions to hospital would lead to an opposite conclusion, and we have witnessed more immorality at Shorncliffe, where there is only a very small number of troops, than we have ever done at Aldershot. We have no desire to soil our pen by dipping into the mass of moral ordure that lies at the very gate of the South Camp; we can only turn away from it in sorrow. Many soldiers' wives have become bad through destitution. They are to be mourned for, poor creatures! what can they do, when they have married their drunken husbands without leave, and find that they cannot get a place to lay their heads in for less than three or four shillings a week. A society is being organised to provide decent furnished lodgings for such women; may their efforts prove successful! One of the worst places near the camp was the North Lane; it has now passed into the hands of another proprietor, who has cleared the houses of their disreputable inmates, and will let them to none but respectable tenants. Those who know the camp will not be surprised to learn that many of them still remain unoccupied. All, whether resident within or without the camp, admit that much has been done to improve the locality, and that Alder-

shot, though still tainted with evil, no longer answers the description given by Captain Jackson in his report. Much, however, still remains to be

done, and we have reason to thank God that there are many devoted Christians at Aldershot engaged in the good work.

THE MISSION HOUSE AT BASLE.

BY A SPECIAL COMMISSIONER.

"DOES this road take me to the Mission House?" I asked a soldier who crossed the market-place at Basle.

"Yoh, Herr! first, turn to the left, then straight up the hill," was the reply, in that sort of singing *cadenza* which is peculiar to the inhabitants of this district. The fellow seemed gratified with the question. And no wonder, indeed. The Mission House is an ornament to the town, both in an architectural and spiritual point of view. Nor do the Basle people think little of it. A deputation of the town council honoured it with a visit last year, and the magnificent broad public road that leads from the town-gate past the Mission House to the neighbouring village is called Missions Strasse.

It is a large, magnificent building, five stories high, each with thirteen windows in front and three in each wing. It cost only half a million of francs. Yet everything like luxury or ostentation is avoided. It does not show its broad front to the road. It stands a few yards back in a handsome, spacious garden, to which a simple iron gate forms the entrance from the road. It was built three years ago. The former premises, which were situated at another quarter of the town, were no longer fit for the purpose. Some of them also had to be pulled down in consequence of municipal arrangements. The building of the new house was of necessity. This was acknowledged by the friends of the mission, who contributed largely to the building fund. Among them the noble Chr. Merian, whose bust adorns the directors' room, ranked foremost. And so, surely, does the Basle mission among the continental societies. It has not yet reached its fiftieth year, and already it has trained upwards of 400 messengers of the Good Tidings, 281 of whom are still alive, working the work of God in all zones and climes of the globe. Of these 93 are in the service of the Basle mission; 11 are employed by the Bremen Missionary Society, 1 by the Moravian Brethren, 36 by the Church Missionary Society, 2 by the English Baptist Missionary Society, 2 by the Methodists, 1 by the Assam Missionary Society, 1 by the American Episcopalian Mission; 4 are missionaries among the Jews; 12 are in the service of the English Church in the colonies; 73 are ministers of German churches in North America; 5 in South America; 2 in Australia; 13 in Russia; 10 in Germany; 5 are home missionaries. Indeed, if anywhere the commandment, "Go ye into all the world," &c., has been attended to, the noble band of Christian messengers that have proceeded from

the Basle Mission House have obeyed it. Nor should I neglect remembering the 118 servants of Christ who already have gone to their rest.

As every great work of God springs up from a small seed, so with this great work of the Basle mission. When the French conqueror had finished his career in 1815, during which he had shed the blood of millions, Mr. Spittler, now a venerable octogenarian patriarch, magistrate of Basle, and member of the committee of the mission, pondered over the question, how to save millions through the blood of Him who died for sinners. He found some friends who cordially shared his desire. Conscious of the limits of their means and of their want of experience, they resolved to establish only a school for training Christian young men for missionary purposes, and to leave it to other parties to send them out. They offered their first pupils to the Dutch Missionary Society at Rotterdam, but, somehow or other, nothing came of it. They succeeded better with the Church Missionary Society, which gladly received young men of such sound principles and admirable training among its labourers. Soon, however, the number of pupils increased to such an extent that a field of labour had to be sought. The first step was taken by sending some to the Armenians in the Caucasus, to the Tartars, and the Persians. This happened about 1830. Now the salt, if it have not "lost his savour," however widely sprinkled, cannot but have effect. The Armenian clergy became uneasy, and the Russian Emperor Nicholas prohibited the further work of the Basle Christians in that quarter of his vast empire. They then turned their eyes to the heathen. From 1835 to 1840 some missionaries were sent to West Africa; but here disease drove them away. In 1843 only one of the faithful servants of God was left. Still the Basle friends persevered. Another band of missionaries was sent, and succeeded in getting foot on that unhappy shore. At present 25 missionaries, 23 catechists, and 4 female teachers are labouring at six stations. British India was next taken up. Here at present 58 missionaries, 37 catechists, 18 native male and 7 female teachers proclaim the Gospel at 16 stations. Besides, there are 9 native teachers labouring at English schools, and 7 female native teachers who owe their conversion to the Basle missionaries, and are members of their flocks. Last of all, about the year 1852, China was remembered. Two stations, Lilong and Hongkong, are blessed with the faithful services of 5 Basle missionaries.

I should address myself to a task far beyond the limits of this journal, as well as of my ability, were I to try to give even a short account of the work of this important mission. Its forty-seventh annual report, though of course only containing a very superficial narrative of its operations, would afford sufficient matter for such a history as would require a man's life to write it. Nor has any one, however acquainted with this extensive work, hitherto had the courage to become its historian. The want of a concise history of the mission is eagerly felt; and I was glad to learn that steps are being taken towards filling up this blank. The eldest missionaries, if I am well informed, are invited to write the history of their respective stations, and, from their combined accounts, a general history of the mission will be composed, which will be published on the occasion of the fiftieth anniversary of the society, in 1866.

I must limit myself to what I saw of the Mission House. It cannot be surprising to learn that the place, which is the centre of so great a work, is a building that may be looked on as a small village enclosed between four walls. An electro-telegraph apparatus spreads its wires through its rooms, in order that the inspector or superintendent may communicate with the various school-rooms, while, in the door-keeper's lodge near the iron-gate, a second set of keys is kept, through which he may summon one of the pupils if a guide should be required to conduct visitors through the various apartments of the edifice. Ninety Christian young men, together with their teachers and families, are the inhabitants. They are separated into three divisions, each composed of two classes; the first division (1st and 2nd classes), consists of the eldest pupils, 19 in number; the second division (3rd and 4th classes), contains 33 pupils; the third (5th and 6th classes), 38. The ground-floor is occupied by rooms for various purposes, viz., a spacious room capable of containing 300 persons; a school-room, an ethnographic museum of articles from the heathen-world; a library which contains upwards of 4000 volumes; a room for the committee; the office of the expedition; the counting-house, &c., &c. Under ground are the kitchens, laundries, pantries, &c. The ethnographic museum appeared to be ably arranged. Its printed catalogue, here and there enriched with very interesting zoological, mythological and ethnographical explanations, contains 1558 numbers. Of course India and Africa occupy the greater portion of it. There are also some very interesting articles from Armenia, Tartary and Persia.

On leaving the room my attention fell upon a piece of a broken gun-shell. I could not understand what that article could mean in a museum of a Christian Mission.

"I suppose," I said to the young man who conducted me, "you have put that among the various weapons of the idolators and cannibals, to show that we Christians are not behind in such articles."

Perhaps the sarcasm was a little out of place; but I could not suppress the sad observation which occurred to me, that while we are sending thousands of Bibles through the world to save the souls, millions of shells and balls are flying through the atmosphere of Christian Europe and America to kill the bodies.

"This shell," said my guide, "is placed here to revive our grateful recollection of the origin of our mission. This is one of the missiles with which the French bombarded our town from the neighbouring fortress of Hünningen, in 1815. The Lord rescued us from total destruction by the downfall of the enemy. It was then that Mr. Spittler felt that the Christians of Basle ought to show their sincere gratitude to their Divine Protector, and our mission is the wonderful result of that feeling."

The shell now stood in a quite new and glorious light before me. Surely it now occupied its right place in a Christian museum. It preached an eloquent sermon to me from the text, "Where sin abounded, grace did much more abound." I left this most interesting apartment with the thought that an ethnographic museum, teeming with idols and weapons thrown away by heathens who were conquered by the Gospel is the most sublime and thrilling hymn of Christendom.

The ground floor and the upper stories have each their own name, taken from the stations of the mission. These names are written on the chief pillars round which the main staircases wind. Thus the ground floor is called Malabar; the first story, Canara; the second, Mahratta; the third, Nilageri; and the fourth, Upper Guinea. The same principle is applied to the rooms. Each room carries a name of some station above its door. I had the pleasure of meeting with the widow of the late Professor De Wette, who, as a staunch friend of the mission, often spends a month or two at the house. The room which she occupied was called Abeokuta. "I nowhere feel more at home," said she to me, "than at my dear Abeokuta."

The first, second, and third storeys are occupied by the three divisions into which the pupils are divided. Each division stands under the direction of a teacher, to whom is added an assistant-teacher. Thus the first storey is occupied by the Rev. Mr. Gess and his assistant-teacher, the candidate, Mr. Schwarz, together with the nineteen pupils who constitute the first division. The second storey is the dwelling-place of the Rev. Mr. Peter and his assistant-teacher, the candidate, Mr. Dierlan, with the thirty-three pupils who enjoy their instruction. Mr. Koll and his assistant-teacher, Mr. Berner, together with their thirty-eight pupils, occupy the third storey. Consequently the three storeys present very much one and the same aspect. They consist of dwelling-rooms for the teachers and their families, of bed-rooms for the pupils, of studies and class-rooms. The fourth or highest storey contains a set of smaller and larger parlours, called "praying-rooms," as they are destined for the use of those

pupils who want to engage in prayer either privately or in company with others. Here also are parlours for musical exercises (pianoforte and harmonium), and other purposes.

The mission-house stands under the direction of the inspector, the Rev. Mr. Josenhans, whom I had not the pleasure of meeting, as he was away on a journey, but Mr. Gess, the teacher of the first division, was so kind as to give me all information I desired. From the arrangement of lessons with which he favoured me, it appears that on an average nine hours a day are devoted to teaching, viz., from 8 to 12 A.M., and from 2 to 7 P.M., except Wednesdays and Saturdays, which are half holidays. On these days the hour from 3 to 4 is devoted to gymnastic exercises (*turnen*), for which I saw an apparatus in the garden. When comparing the arrangement of lessons of this mission with that of the Barmen or Rhenish Society, it appears that the standard of instruction at Basle is considerably higher, as far as regards scientific teaching. While at Barmen only a few hours are devoted to Latin, at Basle many hours are appointed for the instruction in Latin, Greek, and Hebrew. Nor is this unaccounted for. India, which forms the main field of labour of the Basle mission, requires missionaries of higher scientific training than the land of the Namaquas, the Hottentots, or the Dajaks. I should be too prolix were I to give a detailed account of the different branches of teaching with which the pupils of this establishment are favoured. A mere list of them may suffice:—Dogmatic, homiletic, and biblical theology rank foremost. Mr. Gess, who gives instruction in dogmatics to the three highest classes, told me that this branch of teaching only comes once every three years (which surely is quite enough), as the other two are devoted to the “Introduction to the theological sciences.” Then come:—Exegesis of the Old and New Testament, ecclesiastical history, hermeneutics, exposition of the symbolical books, Latin, Greek, Hebrew, English (twelve hours), caligraphy, arithmetic, general history, singing, drawing, geometry, music, clinic, and medicine. The two last branches are taught by medical men residents of the town. Mr. Josenhans, the inspector, also teaches the history of missions, and directs the exercises of pupils in making draughts of sermons and in preaching. Surely this is plenty for young men to learn, many of whom never enjoyed any preparatory education. But it should be mentioned that their curriculum extends over six years. The excellent missionaries whom this mission at present has labouring in India, Africa, and China, may serve as proofs of the effect which the training at the Basle Mission House produces.

The whole work of the mission, both at home and abroad, is under the control of a committee, which at present consists of eleven members.

As it meets at least once every week, it stands to reason that the members must all of them be residents of the town or of its neighbourhood. Mr. A. Christ-Sarasin, town-councillor of Basle, is its presi-

dent, the Rev. Mr. E. Burckhardt its secretary, and the Rev. Mr. Josenhans, the inspector of the Mission House, conducts the correspondence between the committee and the missionaries. Among its members, the venerable father Spittler, and Dr. A. Ostertag, the able writer of the *Basle Magazine*, only need be mentioned. In fact, every member is a living exponent of the spirit of the mission. You only need ask which persons constitute the committee, and you at once know the sound Christian principles from which the mission proceeds. The mission has no written laws at all. Its committee is its law-book. The committee is self-electing, and has adopted the rule that no new member may be added, except with the *unanimous* consent of all. It also is autocratic. The numerous branch-societies which are scattered nearly all over Europe, annually may send their deputies to the Assembly, to tender their observations, objections, or modifications, but they have no right of voting. The right of decision and the power of action remains *solely* with the committee. Its connection with the branch-societies, as well as with the pupils and the missionaries, is one of perfect Christian liberty. At any moment a branch society may send its contributions to some other mission. At any moment a pupil may leave the house, or a missionary his station. Nobody is bound by any written signature. The whole work is based upon the principle of mutual love and confidence. Nor has this sort of autocracy proved dangerous hitherto. Nearly fifty years have elapsed, and still the Basle committee enjoys the highest respect and perfect trust of all who are connected with its important operations. The missionaries abroad also fully submit to the authority of the committee. They have their assemblies, which meet every two years, and have power of settling questions of a subordinate kind, but as soon as matters of importance are broached, the decision of the Basle committee must be asked and waited for.

I visited with great pleasure the two boarding-houses for training the children of the missionaries. The boys'-home is situated within the precincts of the Mission House; the girls'-home stands some hundred steps farther on the public road. The Rev. Mr. Meuret is the director of the former, and has the financial administration of both. The missionaries of the Basle Mission have no regular salary. Every year the committee fixes a budget for the expenditure of every station, and in this the income of the missionary is stated for the current year, according to the means of the mission. In fact, it is taken for granted that the missionary, who lives by faith, will not take more for himself than is required for the necessities of life. Capitalising is out of the question. But the mission cares for his children. He may keep them with him; he also may send them to the children's homes at Basle. In the former case, if I am well informed, about 200 francs are annually granted to him for each child. In the latter, the mission pays the passage of the children.

At present, the number of all the children of the missionaries amounts to 134. Of these 89 are kept by their parents, and 45 are in the children's houses at Basle, viz. : 26 in the boys' and 19 in the girls' house. Of the latter, scarcely any return to their parents. They prefer situations or employment in Europe. The same principle which I found prevailing at Barmen, prevails here. To prevent one-sidedness and clannishness the eldest children are sent to the public schools. I observed to Mr. Meuret that the separation of the sexes by means of two houses seemed to me to be rather expensive. I could admit of that separation with respect to the eldest children (the eldest boy is fourteen, the eldest girl, sixteen), but as the great bulk of them were under twelve, I thought that a mixture of the sexes not only was more conformable with the idea of family-training, but also might have a beneficial bearing upon the mutual formation of the characters. "You are quite right there," replied Mr. Meuret, "as far as regards European children. But we found that little children coming from heathen countries, bring with them notions and recollections which compel us most decidedly to separate the boys from the girls."

It appears from the last Annual Report of the committee specially appointed for this scheme, that the expenditure during the past year amounted to nearly 31,500 francs, so that the support of each child has cost about 700 francs (28*l.*) The income, one-half of which was from the mission fund, while the other half proceeded from voluntary contributions, only reached the sum of about 28,600 francs, so that a deficit was left of about 2800 francs, which, added to the deficit of the preceding year and other liabilities, left a balance against the mission of about 6500 francs (260*l.*)

The income of the whole mission during the year 1861-62, was 675,767 francs (27,000*l.*) The expenditure surpassed it by 36,418 francs (1456*l.*) Among the sums that constituted the income, one of about 202,000 francs deserves special notice. It proceeded from a collection of half-pennies called *Halbbatzen Kollekte*. This is a thoroughly organised and admirably working collecting-society which the committee started some years since, remembering the well-known truth, that a multitude of little drops form an ocean. Ten half-pennies are weekly collected from ten subscribers by a friend of the mission, who will give himself or herself the trouble of becoming a "gatherer" (*Sammler*). Ten gatherers every two months pour their thus collected sums into the box of a "receiver" (*Einnnehmer*). The receiver sends the amount to the person who by the committee is appointed treasurer of the district. The latter in his turn sends the amount of the sums which the receivers of his district have handed to him, to the committee. A gatherer may not have more than ten subscribers under his or her care.

Should he be so successful as to find an eleventh or twelfth, he is bound to try to obtain a gatherer for a fresh ten, or at least to keep a separate account of it. Likewise a receiver may not have more than ten gatherers under his or her control. Thus whole towns and even countries are, as it were, brought under a network of administration, which, without any expense for the mission, gathers the weekly offerings of thousands, the mites of the widows, and the savings of the children for the work of God. At the same time excellent opportunity is given to the friends of the mission of regularly visiting the lower classes in their houses, and of raising an interest in the kingdom of Heaven, among families which hitherto only cared for the things of this world. The committee also publishes a series of "mission-leaves" which, through the medium of the gatherers, are gratuitously distributed among the contributors. Of course meetings for prayer and mutual edification arise from these operations. So while the mission work in the heathen world is considerably benefited, no less benefit results to the labourers at home.

The committee also have founded a trades' company, which is under the management of a special board, consisting of four members. This board conducts a regular trade, chiefly with West Africa. Its object is, first to provide the missionary stations with the necessities of life from Europe, and secondly to promote industry and agriculture among the natives. The board carries on its mercantile operations perfectly independent of the committee. It works with a capital of about 200,000 francs, held in shares. The shareholders regularly obtain their interests and dividends. The mission has taken about fifteen shares. After the interest and dividends were paid last year, a nett profit was left of about 18,000 francs (720*l.*), which was added to the funds of the Mission. The committee has also a moral supervision over the operations of this trades' company. The members of the board are individuals about whose sound honest Christian principles there is no doubt.

It must be evident from these facts that the Basle Mission is not deficient in zeal and activity for the great object it has in view, nor in skill and energy in finding the means for its support. The *ora and labora* are admirably combined here. Yet this mission hitherto has not been able to keep out of debt. On the 1st of July, 1862, the debt amounted to nearly 200,000 francs.

I hope that wherever this paper may be read, the labours and wants of this most excellent missionary society, which is carrying on such a great work in British India as well as elsewhere, will cordially be remembered by all who are fervent in prayer and who are able to give.

Basle, June, 1863.

LIFE AND CHRISTIAN LABOUR IN GREENLAND.

FROM the very commencement of the Danish Mission Society, Greenland has been the object of its care and love. The Society has supported missionaries and native teachers, has kept up correspondence with evangelists sent to Greenland, and in their journal always published a report of the progress of the Church in that distant and bleak country. The greatest want which is felt at present is, that of spiritual superintendents to encourage and direct the evangelists in their arduous work. As long as the Church of Greenland has to depend on Danish clergymen, Christianity will be an exotic. The language is extremely difficult; the people lead a romantic life, and are becoming poorer and poorer to an alarming degree, and the influence of European traders who land on their coast is far from favourable to the progress of Christian faith and manners. These are the chief difficulties, yet we have reason to be thankful and hopeful. In our short history of the Church of Greenland, we commence with

Upernavik, the most northern colony (72° 48'), a little island, exposed to the winds, which even in summer are cold as ice. The coast is bleak and barren, the rocks are pointed, and of a rusty brown colour. Even in mid-summer, large snow-heaps are still lying on the ground. Here stands a little chapel, eight yards long and six yards broad, and a small house for the missionary. The whole place has a very melancholy aspect. The sea-waves dash against the bleak rocks, and the thermometer is often below freezing point in July. During the first three months of the year the cold is ten degrees below zero. Far above, over all the lower islands, rises the large island *Korsosok*, with its summit 3300 feet high, the northern slope of which is covered with a crust of everlasting ice, that often throws off fragments which, with a roaring sound, dart over the steep walls of the rocks into the sea. The colony was established in 1771. It has the best seal-fishing in the north. According to Pastor Anton's report to Government, the colony consisted during the last year of 569 inhabitants, viz., 449 Greenlanders, and 169 of different nations, divided over twelve localities. On *Upernavik* itself are 114 Greenlanders, in a very primitive state and with little attachment to the Danes. Here you meet with the most characteristic Esquimaux physiognomies. As late as 1848 there lived heathens in this district, and the Christians also practised superstitious rites and incantations. To this district belongs also the trade colony, *Proven*, and a group of very high and steep islands, among which the above-named *Korsosok*. *Proven*, with its eighty-two inhabitants, is a more cheerful place, and one meets occasionally green spots among the

high rocks covered with glaciers. The native catechist *Torlafsen* labours here with wonderful zeal.

Umanak is regarded as the most productive colony. The country rises to a height of several thousand feet. The ice fiord can be crossed here during winter and spring on sledges. The whale fishing is extensive. On the isle of *Omanak*, which is a rock 3800 feet high, is the church, the parsonage, and several buildings for trading purposes. Passing the fiord and turning round the south point of the isle, the visitor is agreeably surprised by the view of civilisation and comfort which opens to him. From the ice-cliffs pieces of ice constantly fall into the sea. The sound is like the roar of artillery. From the 2nd of November the sun disappears and the long winter night commences. The moon shines clearly at midday, and in the houses the train-oil lamps are constantly burning. The howling of the dogs adds to the gloom of the scene. Christmas time especially is very melancholy and depressing. On the 2nd of February the sun begins again to shine on the roofs; but here also the old rule holds good, that when the days are getting longer, the cold increases. At this time of the year the sledges arrive by post from *Upernavik*, the only communication which the northern colony has with the rest of Greenland except in summer, when the ships arrive. A native catechist conducts the school; his salary is miserably deficient, and he has to eke it out by fishing. After spending the whole day in his sledge to look after his nets, to shoot ptaks, or to fetch coals, he commences in the evening to give lessons to the children and hold the daily prayer-meeting with the Greenlanders. There are 127 inhabitants at *Noursoak*, where there is a ruin of a European building. The people, according to Pastor *Mielche*, are far behind the other Greenlanders in religious knowledge. The place is so remote that the missionaries can visit it only once a year.

The colony *Jacobshaven* is the object of our special interest. We have here a seminary to train young men as catechists and native pastors. The colony was founded in 1741, and is named after *Jacob Severin*, a rich merchant from Iceland, who possessed at that time the monopoly of Greenland trade. It consists comparatively of few islands, but has been inhabited from the remotest time, and possesses many ruins. A mass of ice comes in the course of the year from the inner fiord, and flows down the narrow sound into the sea. These floating ice-cliffs are sometimes 800 to 1000 feet below the level of the sea. Although *Jacobshaven* is one of the best fishing places in Greenland, the people are very poor. They are often obliged to kill their dogs, and cases of starvation also occur. Attached to

the mission of Jacobsbaven is Rillenbanks, inhabited by a people in a very miserable condition. They sell all they have to procure coffee. They live in wretched huts of earth, with little black windows of eelskin, which become intolerable in summer. During winter the snow hides the loathsome condition of their dwellings.

Jacobsbaven is regarded as the most agreeable place of North Greenland, partly because it is situated on the high road to other colonies, and partly because several Danish families are settled here. Besides the physician, the inspector of the colony, and the assistant, there are also two missionaries at the seminary, one of whom is the chief master of the establishment, the other only appointed to be here for one or two years, and then to be placed at another mission station. The seminary, built in the year 1847, is a three-storied building. The head-master of the seminary is Pastor W. Simonsen. Here laboured also a native catechist, Vitus Steenhold, of whom Mr. Rink says, that he was an honourable instance of the progress it is possible for a Greenlander to make in his own country. He had acquired a perfect knowledge of Danish, and was well versed in the grammar of his own language. The letters which Steenhold wrote to the Society are sufficient proof of his intellectual powers. He was greatly afflicted by the death of his wife and son. He had been trained in the seminary, which he left in 1850: he then laboured as a catechist, and died on the 12th of September, 1859, on a missionary journey between Marsongoak and Kikkerbag.

Pastor Raa, in his report to the Government, speaks of the desire for religious instruction manifested by the Greenlanders of different places. "On the fifteenth Sunday after Trinity I preached to so large a congregation that there was no room in the house. The people stood in the open field." Of his visit to Kangeitsiak, where the Greenlanders from the outposts were summoned, he says: "It was a great joy to me to confirm the people from Kangeitsiak, and to admit them to the Lord's Supper. I convinced myself of the success attending the labours of the skilful catechist Julius Wille." The young people were extremely well prepared for confirmation, and the whole community among whom he laboured is characterised by great earnestness and desire to hear the Gospel.

Egedesmunde is situated on one of the islands on the mouth of the Diskabag. This colony is exposed to wind, snow, mist, and damp, as it does not possess the sheltering rocks which are common in Greenland. An interesting spot is the extensive warm springs found on the island Sakordlix. In summer the whole district of Egedesmunde is pleasant and easy to travel in. The sea is very calm, and in case of storms the land is easily reached. Victuals are easily procured, especially eggs of sea-fowl; the eiderduck is abundant in June; and later in summer there is plenty of cod, halibut, and salmon. The colony possesses several houses for the natives, as

well as the inspector and his assistants, besides accommodation for trading purposes. There is an old building, supposed to have been brought here from the colony Sudbay, which affords rooms for the church, for a bathing-house, a grocer's shop, and a smithy. Attached to the colony are five stations. Only the south-eastern portion of this large island is inhabited. The inspector of North Greenland resides here. The harbour is good. The missionary Raa had not visited Godhvene for a whole year. He arrived on the 23rd of June, and conducted several religious services. He found the chapel quite dilapidated and exposed to the weather. The catechist, who is a skilful carpenter, was busy repairing it. Raa was obliged to return on the 29th, after a stay of six days. The school is taught by a native catechist, one of the most skilful kajak rowers, though a cripple, he having lost both his feet by the cold.

Passing now to South Greenland, we observe that the population is divided into four Danish and four Moravian communities. According to a report of the year 1859 there is a population at

Julianshaab, of	1340
Fredericksbaab	700
Godshaab	476
Holsteinborg	1330
The establishment of the Moravians .	1999
Total	5845

Of the first the northern contains

Holsteinborg, extending from the northern Tsorlak fiord about twenty-five miles southward; it has mountains of the height of seven thousand feet, and has beautiful valleys. It is a cheerful district; the houses are much better than is common in Greenland, and the plains on the slopes covered with a rich growth of willows. This district is visited every year by foreign ships, partly engaged in whale fishing and partly on voyages of discovery; it is convenient for repairing damages sustained in Davis Strait. There is a great deal of poverty here, though the whale fishing is good; and there are also reindeer, and supplies of eggs and down. At times, thousands of pounds of flesh and fat are procured, but the natives have no idea of economy. They eat it up as quickly as possible, and after a short time meat is as scarce and dear as in the worst times of famine elsewhere.

There are about ten catechists for this colony and its outposts, and Pastor Orger laments that he can visit this important province only once a year. Sukkerlof is the most lucrative of all the southern colonies. Halibut and cod are very plentiful, and the migration of seals and whales extremely regular. The place has a gloomy appearance, the houses being dirty and decayed, the rocks bare, and the sea breaking violently against the entrance of the little gulf. According to Rink's account, the catechist's house was inhabited by twenty-six persons, all living in one room, which is very dark, damp, and dirty. In the centre of the room he had a little

writing-table. The houses here are full of mud. Rink was obliged to find shelter in the "fathouse," between barrels of fish and fat. A place of peculiar interest is Godshaab, where Egede landed on the 3rd July, 1721, and endured great trials. Here are the old Scandinavian remains, the ruins of a church, the thickness of the walls of which is very considerable. Here are also the two communities of the Moravian Brethren,—New Herrnhut, near Godshaab; and Lichtenfels, near Inkermap. There is a seminary, which at present is attended by eight pupils, who attend generally for three years, and are instructed in the usual branches, while they pursue the national occupation of fishing in kajaks. The population is very poor, their houses wretched, and the fishermen very careless about their fishing-tackle, so that often, from want of cords, winter clothes, &c., they cannot pursue their calling. They rely too much on the help of Europeans, and the Moravians more particularly. Here, as well as at Toskemas, the population is in the lowest state, as regards both ability and economy. The difficulties of the pastor may be imagined. Mr. Jorgensen, in his letter of 1860, writes:—"We have so many difficulties and obstacles, that we commence our labour with fear and trembling, but are grateful to our merciful Lord, who has sustained and blessed us hitherto, so that there exists in this bleak and barren spot a Christian congregation which, notwithstanding its many imperfections, may still bear comparison with older churches." Pastor Jorgensen has been labouring now for three years in Copenhagen, with Mr. Klein Schmidt, in revising the Greenland translation of the Scriptures. This is urgently needed, as the present edition of the Bible is neither complete nor satisfactory.

Frederickshaab, extending about thirty miles to the island Sennerich, is, according to Mr. Rink's account, retrograding. The district contains more than 700 natives. A large building contains accommodation for the inspector of the colony, the assistant, and the missionary, besides a church and school-house. The suburbs are very wretched, the plains having snow-heaps remaining even in summer. Pastor Barfod labours here. According to his interesting letter of June, 1860, he values the institution of a common council very highly. It is a pleasure to perceive how several of the natives have improved, so that they exercise some forethought and interest in their neighbours, and use part of their salary to support the poor. The chief benefit, however, of the common council is, that it counteracts the communism of Greenland, which prevents the people from economising, as they are obliged to share their savings with the indolent when they are destitute.

Julianshaab, the most southern colony, is historically the most interesting. The ancient Scandinavians lived here, and there are most curious remains of that period. The bishop's house and cathedral of Garde are remarkable. Though the people do not preserve much historical tradition, they

speak of the Bearded People, viz., the Scandinavians. At that early period this district had about twelve churches, and 190 small villages or large farms.

In 1858 the population amounted to 1314 Greenlanders, and, including the Moravians, about 2500. *Julianshaab* is difficult of access, owing to the drifting of ice; and ships are sometimes weeks before they gain the harbour. The district is fertile, and has green valleys which might support cattle on a much larger scale than at present. The colony received last year an interesting visit from an English steamer, which attempted to conduct telegraphic communication with America from Greenland. An English engineer, Mr. Taylor, intends to establish intercourse between the east and west coasts of Greenland. His plan is very ingenious, and it is to be hoped he will obtain Government permission. Mr. Nipen reports that at Pomadluk there are large numbers of heathens. On the whole, the people here are in good circumstances, and in possession of the necessary tools and clothes; they appear also more hardy and active. On the east coast, however, famine prevailed last winter, and some persons perished from hunger. Domestic life is very wretched. Children grow up without education or habits of obedience. The clergyman sees the young people only twice a year previous to confirmation. He purposes erecting some houses at *Julianshaab* for educational purposes. Schools are according to him, most urgently needed, and he thinks of training three pupil teachers. The Rev. Mr. Jorgensen, in his report to the University, of May, 1860, suggests an annual conference of Greenland missionaries. He points out the dangers of one-sidedness, &c., resulting from the present isolation of missionaries, and the advantages of an exchange of ideas and experiences. The same clergyman says, that he thinks the time is still distant when Greenland will be sufficiently provided with native pastors. It would be difficult to prepare lads sufficiently in Greenland to enable them to attend the Danish University with profit; and their position afterwards, both in relation to their countrymen, and to the Danish officials, would be attended with extreme difficulty. It would be altogether different with natives permitted to occupy other posts of respectability and trust. Another difficulty is, that if they were sent to Denmark in childhood, they would forget the Greenland language and customs, and either remain in Denmark, or return as thorough Europeans. The best plan would be that adopted in Iceland, where most of the clergymen are educated in the country itself, and associated afterwards with European ministers.

We can only briefly advert to the Missions of the Moravian Brethren, commenced in the year 1703, and consisting of four stations in South Greenland.

The Moravian teachers, male and female, are generally truly converted people, undertaking this labour for Christ's sake, and their Christian mode of life is both exemplary and attractive. Mr.

Reichel, who was sent out to visit the four stations, mentions with joy the friendly relations existing between the brethren and the Danish pastors.

New Herrnhut is situated near the coast of the fiord Godshaab. Here there are mountains, such as Hjorte Lakken, 2400 feet high, the Great Malen 3600 feet, and the Little Malen 1200! The chief building on the station is a house of one story, with a hall in the centre, and two-storied wings. The houses of the natives, which surround it, are like little mounds of earth. The road is so steep as to necessitate climbing rather than walking. The people are poor, owing to their improvidence and indulgence in luxury—chiefly coffee.

The first two Moravian missionaries sent here, Matthew Stark and Christian Stark, arrived on the 20th of May, 1733. They landed at Boulrevier near Godshaab, and built New Herrnhut, a plain hut formed of turf. They persevered amidst incredible difficulties, and under their care the first Greenlanders were converted. In the year 1747 a church was consecrated, and 134 Greenlanders admitted into the congregation. In 1750, Vatteville visited the country for the first time, and the people named him Johannes Assebeak, the Much-loving. One of the first missionaries was John Beck, whose descendants laboured in the mission in Greenland and Labrador for 117 years, till 1857, when his grandson, after working for thirty-four years, returned to Denmark. It was on the island of Koujek that Egde first erected his dwelling, of which scarcely any traces remain. The island is inhabited by ninety-six people. Further south, in the district of Fredericksthal, is Lichtenfels, established in 1758. It was here that Cranz gathered his materials for his history of Greenland. The Mission-house lies on a narrow isthmus. The country

is level, rather swampy, but regarded as healthy. Close to the house, in the west, rises a range of hills, in which the houses of the natives are built. The chief food of the people is fish. When, after a long and dangerous journey, one passes Fredericks-haab and arrives at this Moravian settlement, the fiord of Lichtenau presents a very fine aspect, with its steep promontory 3600 feet high, the grey rock-hills of which are furrowed with snow. On the road to Fredericksthal are monuments with Runic inscriptions. The character of this southern district is bolder than that of the north. This community is one of the most thriving, possessing 30 boats and tents. The natives were formerly chiefly heathen. Many emigrants came from the east coast, especially in the years 1829 and 1830. The Moravians have sent six deputations at various times to this settlement, which were highly appreciated by the natives. The expenses of the four stations (4000 to 6000 dollars) are raised by voluntary gifts.

On the whole, our impression of the state of Greenland is rather a sad one, both as regards the religious condition and the material well-being of the people. What is most urgently needed appears to us to be—

1. More missionaries and clergymen of a devoted and energetic character.
2. Native pastors, trained both in Greenland and Denmark, capable of preaching in their own language.
3. A chief inspector or bishop, to visit and encourage the scattered and hardly-trying labourers on their stations.
4. Care that the Danish functionaries employed for purposes of trade are at least men of character, and not openly hostile to Christianity.

DR. KALKAR.

DEMERARA COOLIE MISSION.

THE Hindu coolies are a class of people who occupy the Western Ghats, south of the Bhills, and as far as Bombay, and even farther. They (a few only excepted) enjoy no independence in their country, and are a robust, hardy race, often living by plunder, as the wild Arabs do, yet faithful when hired as guides or convoys. Hence porters, *môteigon*, and other labourers in Hindustan are commonly called *coolies* by Europeans. They form the bulk of the population along the north-western frontier, while the *Ramusis*, another class of labourers, are scattered over the Western Ghats, south of the coolies, and even partly over the table-land of the Deekhan as far as Bhejapoor; they are more advanced in civilisation, and are partly agriculturists.

The word *coolie*, or *káli*, is a term belonging to the Tamil language only. It means *hire* or *wages*, and the same word is used in the Tamil version of the New Testament for "The labourer is worthy of his hire." Such coolies, or Hindu labourers, are always

easily found among the Tamilians of Madras and the southern coast, as far as Cape Comorin; and as they are fond of a wandering life, they readily leave their own country to trade or to labour for hire in distant lands. They are, as a missionary in the East observes, "certainly the least scrupulous and superstitious, and the most enterprising and persevering race of the Hindus."

These coolies, or labourers, as above observed, readily consent to go to any distance or country, to work or labour for hire. Thus, they go to Ceylon, to Mauritius, to the Cape, to Jamaica, and to different other countries. These migratory coolies are easily obtained. In the north of the Madras Presidency are the fine shipping ports of Cocanada, in Masulipatam, or rather in Rajahmundry, with the ports of Vizagapatam, Bimlipatam, and Calingapatam, in the district of Vizagapatam; whilst Gangam, adjacent, will afford, with a little arrangement, a large supply of coolies or labourers, a fine-grown

class of men, who are being sent away annually to the different shipping ports of Ceylon, Mauritius, and other countries. The agent for these migratory farm coolies resides at Madras, and has his *goornastahs*, or native agents, out recruiting, being intimately acquainted with the collectors of the different districts in which he recruits; and thus these sub-agents go about, and induce and collect as many as they can get, and ship them to the above ports.

The late drought, or famine, in India was alarming in its aspect. More than thirteen millions of people were affected by the famine. Of these four and a half millions suffered cruelly, and half a million died. Four millions of acres were thrown out of cultivation, and the peasantry lost, in cattle and produce, nearly five millions sterling. The state remitted 400,000*l.* of revenue, and spent 250,000*l.* on public works. Besides the untold aid given by private parties on the spot, India contributed about 45,000*l.*, and England 120,000*l.*—*The Friend of India* says, "Crowds of women and children, presenting the most miserable and emaciated appearance, were seen spreading over jungles, sifting the earth for 'gokhroo' thorns, or picking the few berries left in the 'ber' bushes. Grain of the most unwholesome description, which had been buried for years, and which the medical officers pronounced to be almost poisonous, was exposed for sale in the bazaars. Many poor creatures were found dead by the roadside, and deaths from starvation were of constant occurrence. Families fled from their homes in search of food, and villages and districts were rapidly becoming depopulated." Such and much worse were the distressing accounts contained in the East Indian daily papers. Sad it is to think that stern necessity rather than choice and freewill should cause many of these poor wretches to seek another country.

The colony of British Guiana, as we all know, was at first worked by African slaves. After awhile the planters and proprietors of estates foresaw with despondency that if they had to depend solely upon the irregular and uncertain labour of the emancipated Africans, their prospects would be affected, and therefore they, in time, endeavoured to check the advancing evil which threatened to overwhelm them by introducing labourers from Madeira, India, and China. The Portuguese from Madeira were the first immigrant labourers, who arrived here in the years 1843 and 1844. They are a hard-working people, and, by their hard labour, industry, and thriftiness, have raised themselves to affluence. Many of them have become, within these few years, rich merchants, shopkeepers, proprietors of estates, &c.; yet they are looked upon as enemies more than rivals, despised, and taunted with the appellation of "*white nigger*" by the African or their descendant negro population of this colony.

The coolies were the next immigrants who were introduced into this country. But we shall leave the coolies for awhile, and consider the Chinese immigrants, who were introduced into this colony

for the first time in the year 1853. Although they "appear a sturdy, lively, merry-hearted race," yet "they are low in the scale of moral advancement. They are an ignorant, degraded, and dirty people, but may improve under good example and tuition." "Their characters are reported to be fierce, cowardly, and vindictive by those who have brought them." They are noted thieves: barefaced larcenies are committed by them. On the other hand, some of them who profess Christianity meet together regularly every Sabbath to worship God in a Christian sanctuary. We have heard some very favourable accounts of these Christian Chinese from the minister (the Rev. J. Ketley) of the chapel in which they meet together to worship. A missionary is shortly expected, in connection with the Episcopal Church, to labour among them. And we would at the same time call the attention of the missionaries of different societies labouring in China, through your Journal, to these facts, and earnestly request them to give letters of introduction to the missionaries in this colony for the future. We are glad to do all the good we can to these unfortunate Chinese, and also to the hundreds of coolies or Hindu labourers who are pouring in every year.

We shall now turn our attention solely to the Hindu labourers or coolies who are introduced into the colony and in the neighbouring islands of the West Indies. India, as a country where farm-labourers can be easily procured, was long known to the planters and proprietors of estates in this colony, and therefore the efforts to procure Hindu labourers were directed towards the East. An immigration agent was appointed to send out as many coolies as he could get to labour in the sugar plantations in this country. The whole of the mountains extending from the Circars in the north-western direction of Calcutta, and over the higher branches of the Mahanuddy river to the table-land of Omerkuntue, and west of it to the sources of the Tuptee and Wurda, were known as places where the "hill tribes"—Dhangooris or Bhooras—inhabited. The Puharrees, who inhabit the hills of Rajahmahal, and the Katti and Coolies, who inhabit the Peninsula of Guzerat, were, and are known as a labouring class of people. There was also an agency established in Madras for coolies. But when the Hindu labourers were sent out to this country, after a fair trial, the planters and proprietors of estates were dissatisfied with the coolies. Many were not "hill coolies," or farm-servants, as they were represented to be, but "men and women, the offscourings of the streets of Calcutta and Madras, the indigent, the idle; in fact, the very dregs of the community were huddled together and forwarded to British Guiana as hardy labourers." Whole families of paupers, sickly and emaciated, were sent out as indentured farm-servants. "The old and helpless, infants and grey-beards, were sent to till the soil of the rich country that could afford thus to squander away its money. A majority of them were never accustomed to field labour, but,

hanging about the town, had eked out a miserable existence as grass-cutters, cattle-minders, grooms, smiths, pedlars, and petty artisans; many were hereditary beggars (or *mallee vazakki*, as the Hindus call them,) and several ex-sepoys. What could be expected from such an assortment of ill-chosen people? Of about 9000 or 10,000 who formerly arrived here, scarcely a tenth part was of the right class of persons."

We learn from the Indian papers before us that, during the year 1861, 14,533 emigrants sailed from Bengal. The total number of emigrants to the Mauritius was 6091, against 17,606 in 1859 to 1860; the mortality during the passage averaged 4.4 per cent.: 8442 proceeded to the West Indies; an increase of 458 souls over the previous year; the mortality on the voyage was estimated at 7.3 per cent.: 610 emigrants proceeded to Natal, and 2760 were shipped to Re-union. Only 860 emigrants left Bombay during the year for the Mauritius; and during the year 1860-61 the number of emigrants who embarked at Madras for the colonies was considerably less than in the few previous years. The people came forward less freely than before, and the agent was unable to supply the number demanded. Exclusive of Ceylon, only 6479 emigrants embarked, of whom 3446 proceeded to the Mauritius, 984 to Natal, and 259 to St. Vincent. The average mortality on the passage to the Mauritius was only 0.7 per cent. Thus numbers of Hindu labourers are annually sent away to the different fields of labour.

At the present time there are not less than 27,000 coolies, Madrassees and Calcuttians, scattered over this wide colony.

With respect to their personal appearance and dress, much indeed might be said, if space and time would permit. They differ in the various shades of complexion, from a light brown to a deep jet. They have eyes dull and soft, long, black and wiry hair, not at all inclined to curl. In general, they have a face oval, with a forehead neither high nor commanding. The garments worn by the men here consist of a loose piece of white cotton cloth, wound close about the waist, and falling below the knees, and another piece is thrown across the shoulder, like a Roman toga, and a calico handkerchief over their head, which serves as a turban. The females wear a long piece of cotton, or muslin, wrapped round the middle, and falling in ample and elegant folds below the knees. To this garment is added a *raverkkei*, or jacket, with half-sleeves, which closely fits the form, and covers, though not conceals, the bust. Those who can afford, wear upon each wrist bracelets of silver, called *bangles*. Pendants of gold are suspended from the ear to the shoulder, and hooks through the nose reach to the chin. Bands of silver encircle the arms and ankles. On two or more of the toes is a silver ring, called *miriji*, one of which emits a tinkling sound when the wearer is walking. The married females wear about the neck the *tali*, which is either a band

of gold richly chased, or a silk network entwined with silver cord. And then, as a finish, they cover their face with a solution of saffron in water. Such as these may be daily seen, and more especially on Sundays, in Lacy Town and Camp Street, in the city of George Town.

Much, indeed, may be said about their distinct nationalities, their languages, and their courteous customs, &c.; but space will not permit at present. Many of them have returned to their country, having made their fortune, and thousands are now living amongst us. They are an enterprising and thrifty race. Many of them are fast making money. They sport their gold rings, and gold watches and chains, and some of them, as soon as the term of apprenticeship or indenture terminates, become permanent residents in the colony, shopkeepers, renters of land, domestic servants, and the like.

The Hindu religious professors cannot do such things in this country as they would in their own. We do not see the streets and estates crowded with temples of all descriptions; we do not see parties of Brahmins and others, and processions moving on, with drums and music, to perform the ceremony of some particular holiday; we do not meet with troops of Yôgees, or penitents, and religious mendicants on the roads; we do not see them going to the appointed rivers to wash away their sins by bathing in them.

They have no Brahminical priests here; but there are some who act, on certain occasions, in the capacity of priests, whom they call Pâjari and Gûroo. They are more generally known under the appellation of "Coolie Parsons." Sometimes these so-called coolie parsons pay their monthly, quarterly, half-yearly, and yearly visits to the different estates; and when they pay such visits, and perform such sort of religious ceremonies in the presence of the people, they have large sums of money given them.

Not very long ago a singular funeral took place on one of the estates not far from the city of George Town. A so-called coolie parson, from the east coast, died suddenly when on a visit to some of his friends residing on the estate referred to, and his countrymen resolved to give him a grand funeral. Funds were quickly raised for the purpose, one man contributing as much as ten dollars (2*l.* 1*s.* 8*d.*), and others five, six, and eight dollars. The coffin was well adorned, and very gaudy, from the gold and silver leaf with which it was ornamented. A large body of coolies assembled to escort the remains of the deceased to his last resting-place; eight so-called coolie parsons attended the procession; eight singers and eight drummers were employed, incense was used on the occasion; there was also a lavish use of perfume, not only for the dead, but for those accompanying the funeral; beer and spirits were poured out in large quantities, as *libation*, and money besides was thrown into the grave.

In the year 1851, the Wesleyan Missionary

Society sent out the Rev. Mr. Williams, a man who had a heart full of zeal for Christ's cause; full of loving-kindness and charity, and a great Tamil scholar, and he zealously prosecuted his labours till yellow fever—while on a visit to Berbice—cut short his career. From that time no provision was made, for want of a suitable man; till recently a mission in connection with the above-mentioned Society, for the second time has been commenced among the coolies in Demerara. We have also a missionary in connection with the Episcopal Church, who is a converted Hindoo, labouring among the Calcutta coolies, while the other is for the present labouring among the thousands of Madras coolies residing in this circuit, and hundreds of whom have

made this country their home. There is also a missionary agent, Samuel Shaftesbury, by name, baptised in the island of Trinidad, in the year 1860, now employed by the Wesleyan Missionary Society to instruct and evangelise the immigrant Hindu labourers of that colony.

There is at this present moment a three-fold agency employed for bringing Scripture truth before the Hindus or coolies of this country. The first, is preaching and distribution of the sacred Scriptures and religious tracts and books; the second, visiting the sick and infirm, administering medicines to, and entering into spiritual and useful conversation with them; and the third, and last, is education.

George Town, Demerara, *May 21st, 1863.*

RELIGIOUS AND RATIONALISTIC MOVEMENTS IN SOUTH GERMANY.

In the South of Germany at the present time, a mighty struggle for reform both in politics and religion is peculiarly observable. The political agitation has for its aim a united and powerful Germany; with a parliament and imperial ruler at its head. The religious want is that of a German National Church which, according to the views of one party, is to be founded upon the Word of God, according to the other upon the complete overthrow of the Christian religion.

We will pass in review the opinions of these antagonistic parties, and give a brief abstract of what some of their leaders have proposed. That a reform of the Church constitution is essential, is evinced by the desire for it in all the States of Germany, and great efforts are being made to carry it out. Baden, as it is known, has already obtained a new ecclesiastical constitution. Hanover has called a synod at which clergy and laity are to come to an understanding as to the best mode of Church reform. In Hesse, and especially in Hesse Darmstadt, strong efforts are made to obtain a change in Church matters. In Wirtemberg the school-masters have earnestly petitioned that the schools may be freed from the management and superintendence of the Church, and the Minister of Public Worship has appointed a commission to take the preliminary steps. In Rhenish-Bavaria the increasing of the rights of the laity has already been brought forward, in the synod at present assembled. Prussia has long ago enjoined the formation of synods, whose task is to be to work changes in the Church. As yet these reforming movements have been less prominent in Saxony than elsewhere, though there, too, an influential man, Dr. Brückner, has come forward, who in his work entitled "The vocation of Saxony in the present Ecclesiastical Crisis," so far at least concerns himself with the subject of reform as to proclaim it to be the vocation of Saxony to incorporate all new elements with the now-existing system; to seek development by silent and gradual transitions, and thus avoid positive

disturbance of peace between the Church and the people at large. All these movements have one end in common: the doing away with the state Church and the transference of power to a popular Church; the laity taking more part in Church government than hitherto; the final result of which will doubtless be that the majority, the masses, will decide what is to be the constitution, the doctrine, and the spirit of the Church; they will give their own definition of what religion ought to be.

The "Observer," a Radical newspaper in Wirtemberg, shows us plainly what conceptions it entertains of the nature of Church Reform. In No. 58 we read: "The most vital question that stirs at the present time, not merely a part, but the whole of the nation, is that of the Church, and, at the same time, of religion in general. It is the most vital, we say, for of what avail would it be to us to have granted all other requirements of our time—such as free constitutions, a national parliament, briefly a free Fatherland, or even a united one, which, however, seems as yet further off?—so long as there was no amendment in the department of which we speak, all other reforms would be useless; nay, they might even be injurious. A reform of the Church is what we need, and this not only an external reform, as many seem to think, but an internal reform also. For we are convinced that, as at the time of the Reformation, and even before it, the need of Church reform in head and members was deeply felt, but all external amendments were found useless till a radical cure was wrought; so now again the same holds good, and we, in our day, need not only a political but a religious transformation of the Church. We in no way renounce the right to frame a Church constitution, but we do not expect salvation from constitutional reforms; we are convinced that they will effect little, unless the right spirit prevails therein. Yes, above all, the right spirit must be there, a living spirit, a spirit in common; but this presupposes an interest in religion, and that is too generally wanting.

What, then, is to be done? Where are we to seek help? We answer, not otherwise than as of old—in a new Reformation, in short! For there cannot exist two kinds of faith, the one for the educated classes, the other for the rest of the people, without such a discrepancy proving that much that was believed in earlier days, ought now no longer be retained. To us it seems that the time and the claims of Reason, which are identical with those of truth, sufficiently proclaim that the Church is no longer authorised to retain and put forth such articles of faith. Under this category fall the miraculous birth of Christ, miracles, such as changing water into wine, and waking the dead, as well as Christ's own resurrection and ascension into heaven. We protest against the doctrine of three persons in the unity of the Godhead, against Christ being the Son of God in the orthodox sense of the term, against the sacrificial death of the Son of Man as an atonement for humanity, an averting of the wrath of God, and a means of redemption for lost and ruined mankind. Further, we protest against all doctrines and narratives of demoniacal possession which, even in the time of Christ, were entirely based upon popular superstition, but have never become absolutely exploded, because they have been supposed to find support in Scripture."

Still more boldly does Dr. Eckhard, of Baden, express himself in the preface to a romance that he has dedicated to the Baden Minister of the Exterior. In it he observes: "Yes, a new Church we must have, though not, indeed, the new Swedenborgianism of Stuttgart.* It must not be obscure and mystical; not coldly rationalistic; not conventionally moralising; not uncertainly groping about like a certain German Catholicism. We feel, indeed, what it ought to be; it is shadowed forth in our Theism, but we cannot construct it. Some God-inspired man, a Zoroaster, Moses, Christ, Mahomet, or Luther must come, one in whom God once again becomes man more than in the rest of us. He will overthrow the existing Church—repairing it will not answer—and he will build a new one out of its materials. How long shall we have to wait for thee, oh thou who art to come? The theatre will become a temple of the new worship; a house of God, as with the Greeks. Religion and the genuine drama are for me one and the same."

These extracts will clearly prove that this party contemplates a complete overthrow of the Christian Church and religion.

Very different is the method by which Herr Hoffmann, the editor of the *Southern German Beacon*, hopes to reform Church and State. About eight years ago he established a society which he called "The Friends of Jerusalem Society." Its object was to fulfil the prophecies of the rebuilding of the

temple at Jerusalem upon Christian principles; in other words, to found a Christian state in Palestine, from whence might proceed the politico-religious transformation of the rest of the world. But having found, after a personal examination of the state of things in Palestine, that this scheme could not at present be realised, he hit upon the idea of founding a German temple, and henceforward called his society "The Society for Promoting the Foundation of a German Temple," which was to pave the way for the future temple in Palestine. Hoffmann's principal tenets are as follows:

1. Prophecy in its entire scope is the only proper point of departure for the necessary reform in a German National Church, which is fettered by its religio-political conditions and relations.

2. As the goal of the present popular agitation, as means to the much-desired peace, and to the liberation and fraternisation of the peoples, Prophecy prescribes the foundation of an independent state in Syria, having for its capital Jerusalem.

3. The Temple in Jerusalem signifies the merging of all sects and separate confessions of faith in one perfect Divine Service, and although this is a work in which all nations may take part, yet its accomplishment is more especially the national duty of Germans.

4. The execution of this exalted task must be preceded by a spiritual exaltation of the German nation and a reform in German politics.

5. To promote this spiritual exaltation is the object of the German Temple.

A short time ago Herr Hoffmann held a district meeting connected with the German Temple, attended by about 500 people, in the town of Calw. The subjects there discussed were:—1. The motives for the founding of the German Temple. 2. The removal of the State Church. 3. The union of the German Federation and all nations therewith connected in one system of taxation and commerce.

In dwelling upon the first of these points it was laid down, that none of the confessions of faith in sects now existing seek to attain to the diversities of spiritual gifts and functions described in 1 Cor. xii., as the word of wisdom, the gifts of healing, the working of miracles, the discerning of spirits, the speaking with tongues; but rather by their purely arbitrary comments and teaching, do all in their power, to prevent the application of the Apostolic standard to the present day.

With regard to the second point it was enforced, how offensive to the sense of justice it was that the State Church should owe her support to those who held different opinions; and instead of drawing men to her by the power of truth, should grapple on to the state, under pretext that if she were to take up an independent position, faith might be ignored or die out altogether. Further, it was pointed out that the State Churches no longer stood upon the theoretical foundation of the reformed confessions, to say nothing of their putting them in practice as to daily life, as was lamentably ex-

* Gustav-Werner, of Reutlingen, is attempting to bring about a social revolution by providing the people with work and high profits, and this affords him an opportunity of paving the way for the introduction of a new Swedenborgian Church. He has already a considerable number of adherents in Württemberg.

emplified of late by the concessions in Hanover, where the State Church left it open to individuals to believe or not to believe in the existence of the devil, as they liked. With regard to the third question, together with much discussion as to the political constitution of Germany, it was asserted that the carrying out of the Prusso-French treaty of commerce could only tend to the disruption and enfeebling of Germany.

The reform of the Church according to Hoffmann can only be carried out in the spirit of prophecy, and far from wishing to get rid of the miracles of the Gospel and the great relations to eternity, he would have men raised once more to the level of these relations, and miracles again take place, while Dr. Eckardt, who gives himself out as a Seer of the new Church, and upholds the temple of the drama, as well as the editor of the "Observer," wishes entirely to get rid of everything that can be connected with spiritual exaltation.

A new champion of Church reform and of the separation of the Church from the state has recently come forward in the person of the Director Paulus, who is related to Hoffmann, and for a long time conducted, together with him, a scientific school, near Ludwigsburg. As Paulus, in his periodical "The Bell of Peace" openly and decidedly advocated the separation of Church and State, addressing all sects and parties, as well as personally attending all Methodist meetings, Baptist meetings, and so forth, the Wirttemberg Consistory proceeded to rebuke him for the laxity of his views. This interference so highly offended Paulus, that a few weeks later he formally seceded from the Church of the country. Two families at once joined themselves to him, and thus Mr.

Paulus founded a new communion entitled "A Free and Evangelical Church," which he invites all similarly circumstanced with himself to join. Paulus seeks to justify his secession by affirming that the Wirttemberg Reformed State Church is not the Church of Christ, and therefore that separation from it does not imply schism from the church of Christ. He declares that since he left it he has never experienced the least uneasiness, but rather perfect peace, and a feeling akin to that of David when he put off Saul's armour and returned to his shepherd's garb. He who would slay Goliath must, he avers, be able to move freely. Accordingly, another Free Evangelical church has been established, founded like the rest upon the Word of God, as the only source and rule of our faith and practice. This church acknowledges that both the Reformed and Lutheran confessions contain a generally correct expression of the truths of Scripture, but it ascribes to them no restraining or law-giving power; it allows all Evangelical scope to free inquiry, holding that confessions in the State Church play the same part as tradition in the Catholic, their authority being too often placed above instead of below that of the Word of God.

As to its forms of worship, this Free Church differs from the rest only in recommending that the preacher should lay aside mediæval canonicals and return to the simple attire of a minister of the Word. Mr. Paulus holds at the present time a service in his own dwelling on Sundays, and festivals, and every four weeks celebrates the Lord's Supper, wherein all may take part, he says, who love the Lord Jesus, be their denomination what it will.

J. L. KRAFF.

THE BISHOP OF LONDON'S FUND.

(BY A LONDON CLERGYMAN.)

THE condition of London, social, moral, and religious, cannot fail to have an important influence, directly and indirectly, upon the whole of England. Our great city is often described as the heart of the Empire, and the figure is an apt one, suggesting as it does the constant intercourse between the metropolis and the provinces—the ebb and flow of life which is for ever going on between the centre and the remotest parts of the kingdom. And the inference commonly and justly drawn from this state of things is one which cannot be gainsaid, viz., that as upon the soundness or unsoundness of the heart depends in no small measure the health of the whole system; so will the state of London affect the welfare of the country at large.

It is this which makes the religious condition of London a matter of so great interest, not only to Londoners but to Englishmen generally, and indeed we may say to the whole world. We must freely admit that the present state of matters in this re-

spect cannot be satisfactory to any thoughtful mind. Vast multitudes of the population may well be described as a people walking in darkness, living without God and without hope. It has been ascertained that in many of the large metropolitan parishes, as in many of our large towns, more than one-half of the population attend no place of worship of any kind. And although church-going does not constitute religion, yet the neglect of public worship may fairly be viewed as an evidence of at least a very low condition of the spiritual life. It must be remembered also that even of the worshipping moiety of the population, a very small proportion is furnished by the labouring poor. In the upper classes of society, public opinion is in favour of church-going—it is looked upon as a duty devolving upon every respectable citizen; and hence, even among those who are altogether worldly at heart, habitual absence from the house of prayer would be looked upon as unseemly. Our

churches and chapels then are largely occupied by these classes of society, and thus the irreligious condition of the labouring poor proves to be even more lamentable than it would at first sight appear. It is not my purpose at present to consider what causes in addition to the natural tendencies of our fallen humanity may have led to this state of affairs, nor to mention the various agencies which have been employed with a view to remedy this evil. I desire rather to call attention to a new effort now being made, the results of which cannot fail to be of the greatest importance to the spiritual well-being of the people of London.

It is not wonderful that the condition of the metropolis as regards religion, should have been a cause of much anxiety to the bishop of the diocese, or that he should be desirous of adopting every means likely to grapple with the evil, and by God's help subdue it. Accordingly he has just issued a pastoral address to the laity of the diocese of London, calling upon them for their sympathy and help in a great effort which he proposes to make with this view.

There has existed for the last nine years in London, a society called the Diocesan Church Building Society, the name of which, however, very inadequately represents the extent and character of its operations. It is in truth the great centre of church extension in the diocese, and provides, as will be seen, almost every agency which can be required from first to last, for the evangelisation and pastoral care of the godless multitudes of whom we have spoken. It begins by sending among them missionary clergy to arouse the careless, to warn the unruly, to instruct the ignorant, and to draw them all by the powerful constraint of the gospel message to gather themselves together in the service and worship of God. It provides the missionary with a Mission Room—sometimes a school—chapel, serving the purpose of education as well as of worship—and when he has gathered in a little flock, then with a better ordered church as a house of prayer for his new congregation. Or again, in some of those over-populous parishes where the people are not unwilling to worship, but where the churches are insufficient for their need, the society, leaving its missionary work, proceeds at once to secure a site for a new church, and to assist in providing the church itself for the use of a willing people. Nor does it stop here: it further lends a helping hand towards a parsonage for the minister, or towards increasing the endowment, often miserably inadequate, attached to the newly-constituted parish.

It is scarcely wonderful that with so large a range of operation, embracing objects, some of which are necessarily very costly, the resources of the society should have been disproportioned to the vast work it had taken in hand. Much good work had been done, of which, according to Christ's promise, the "fruit shall remain" through all eternity; but much was left undone which larger funds might have enabled the society to accomplish. It was,

in the first instance, with a view to increase the efficiency of an institution so admirable, that the Bishop invited a large number of landowners and employers of labour in the metropolis to meet him, and to confer with him as to the best course to be pursued. The Bishop's own proposal was that a hundred thousand pounds should be raised in ten years to carry on the work of his own Diocesan Society. But the friends whom he had gathered round him that day were anxious to attempt something more than this, and all the more, stimulated as they were by the offer of £1000, since increased to £2000, to be contributed by the Bishop himself. From that meeting accordingly the proposal emanated which is now made public, that a sum of one million sterling should be raised during the next ten years, to meet the spiritual wants of the diocese. When the project had assumed these large proportions it was felt that the management could no longer be entrusted to any single society, however extensive its scheme of operations, and the Diocesan Society at once and readily withdrew from the prominent position it had occupied in connection with this movement, to take its place as one among several others which should co-operate with the Bishop in this great work. A few words from the Bishop's pastoral letter will show how comprehensive this effort is intended to be. "It is my desire," he says, "that our scheme be as elastic as possible. We need a great addition both of clerical and lay agency: we need to increase the miserably poor endowments of many of our incumbents: to plant missionary curates amidst our dense populations, supplying them, if possible, at once with suitable residences, from which the influence of a Christian home may radiate through each district: we shall require to build many schoolrooms, chapels, and churches. Each year, also, may suggest new means for advancing the great work we are undertaking; and it is my desire that no approved agency which is suggested in connection with our national church should be excluded from our field of operations."

When the proposal to raise this fund first became known, and before it had assumed any definite form, one of the leading newspapers expressed strong doubts as to the wisdom of the scheme, assuming in ignorance that it was intended simply to build new churches—an idea which was never for a moment contemplated—and suggesting that the true remedy for spiritual destitution lay in the employment of lay agents, hundreds of whom, it was said, were ready to undertake the work without any remuneration. The misconception as to the objects of the fund was, of course, removed by pointing out what was really intended; and the suggestion as to lay agency is well met by the Bishop in the following passage of his letter:—

"The question has been raised how far the unpaid efforts of the laity may be depended on to contribute valuable assistance in bringing the Gospel to the homes and hearts of the neglected people around us. I am certainly not likely to overlook such aid. No

man can be more deeply convinced than myself how much may be done by laymen with the love of God in their hearts spending such time as they can spare from their secular pursuits in aiding the parochial clergy, while they visit the poor and seek to assist in supplying both their temporal and their spiritual wants. I shall be ready, therefore, at once to receive the names of any such laymen as will enlist themselves under my directions, and to devise suitable arrangements whereby they may have each a proper sphere assigned and receive directions for their work, and I shall be glad if such offers of assistance are not confined to one sex.

"It would, however, be visionary to expect that we could depend altogether on the unpaid assistance of those whose time is greatly occupied by their common secular pursuits. Other lay agency will be at hand. Our Scripture Readers' Society, which at present for lack of funds can command the services of only ninety-eight readers, but the great value of which, even in its present condition, has for years been acknowledged by our parochial clergy, will become a far more effectual handmaid of the Church if its means are supplemented by assistance from the fund we propose to raise. A similar remark may be made as to the society which supplies parochial mission women to our clergy, and through the powerful instrumentality of their gentler influence gains access to many homes not before reached."

In any effort such as this it was evidently of the greatest importance so to arrange matters as to enlist, if possible, the sympathy and support of all those who are interested in the spiritual welfare of their poorer brethren. With a view to this end it seemed desirable first of all to engage in the work men of all ranks and of all parties; and, again, to make the objects of the scheme so varied and extensive as to meet the varying opinions which must always be found, as to the best means of providing for spiritual necessities. How far the first object has been attained will best be seen by examining the list of the executive committee, the selection of which has been made with the greatest care, and with the earnest desire that it should be perfectly catholic in its character. It will be seen that while it contains the names of men of all parties, well known for their zeal in good works, and likely to command the confidence of the public, it also includes names less known, but representing various interests and classes, whose sympathy and co-operation it was desirable and indeed necessary to secure. With regard to the comprehensiveness of the scheme it will at once be allowed that little more could be desired in addition to the following objects, for any one or more of which contributions will be received:—

1. Missionary clergy or additional curates.
 - (a) To labour in the diocese generally under the Bishop's control;
 - (b) Or to be confined in their operations to particular parishes.
2. Scripture readers.

3. Mission women.
4. Clergymen's residences.
5. Schools.
6. Mission rooms or school churches.
7. Endowment of old or new districts.
8. Endowment of curacies.
9. Building of churches.

Little need be said in explanation of these objects. They are for the most part agencies which have been already tried, and found to be of value. With regard to the first, it is sad enough to be forced to admit, and yet it is impossible to deny, that even in this nineteenth century after Christ, the work of the Church at home, as well as abroad, must partake largely of a missionary character. In the streets and lanes of a Christian country there are still multitudes, not only heedless, but ignorant of Christian truth—thousands who need not only the work of the pastor, but the work of the evangelist, who have yet to be turned from darkness to light, for they have not the knowledge of God. It is among these that our missionary clergy must be sent; either passing from place to place, arousing and awakening the heedless and the ungodly, and stirring them up to seek where they may, and where they will, the fuller knowledge of the Saviour. Or, perhaps better still, located in one particular neighbourhood, and under the eye and control of the parish minister, labouring, not only by preaching, but by personal intercourse and private exhortation, to gather round them groups of awakened souls, and to feed them day by day with the living bread from heaven.

Again the scripture reader and the mission woman, are helps so well known and appreciated that they need no commendation here. And why should not some of these be persons not wholly devoted to a work which is far too exhausting both to body and spirit to be carried on all day and every day; but persons engaged in trade or other occupation and yet able to give certain hours of every day to labouring in the vineyard of the Lord? If even an apostle could work at his tent-making while he fulfilled his office, might not some of our scripture readers and our missionaries do the same? The fourth in our list is an object far more important than at first sight appears. Its value has been ably and earnestly urged in a letter addressed to the bishop by one most intimately connected with the origin of this great movement.* Such a provision is valuable not only because of the extreme difficulty of finding a residence for a clergyman in some of the poorest districts of London, but still more because of the important influence exercised by the presence of a Christian household, in the midst of such a population. Of all the proposed objects the next on the list, viz., schools, is perhaps the most generally popular. And we trust that under this head will be included not merely—perhaps least of all—

* A Letter to the Lord Bishop of London, by the Rev. C. Girdlestone, M.A., Rector of Kingswinford, Staffordshire. Rivingtons. Price 3d.

the regular national school, which has other quarters to which it can look for help, but evening schools, ragged schools, and adult schools,—those happy counter-attractions to the ginshop and the penny theatre—places of refuge as well as of instruction, where both young and old are not only shielded from pressing temptation, but educated both for time and for eternity. But space will not allow me to examine all these objects in detail, nor indeed is it necessary, for they are in almost every case sufficiently described by their name. Of one more only will I say a few words; that which is placed last, because in the working of such a scheme it will generally come the latest, viz., the building of churches. It would be a grievous mistake to suppose that in such a work, nothing more is accomplished than the accommodation of worshippers or the erection of a fitting structure for the service of God. It is the establishment of a new centre of Christian influence, a new sphere of Christian work, round which in course of time will be gathered all the helpful adjuncts of the parochial system; the various works of charity and mercy, so blessed to those who give and those who take, which will always spring up and flourish under the shadow of the house of God. And all the more important is this work because of its permanence. It is not like men and their efforts, which sooner or later fail and pass away, but from age to age the Church itself still stands a witness for the glory of God and a place of worship for his people, while pastor after pastor is taken to his rest, and generation after generation is swept away.

One other feature in this movement deserves a passing notice. The scheme extends over a period of ten years. It proposes a definite work to be done within a definite period, and for this reason I believe it will more certainly obtain support. It is not a new society with a continuous existence. It is a temporary effort to accomplish a purposed end. It does not undertake from this time forward the work of providing for the spiritual destitution of the metropolis. It aims rather at putting things to

rights, if I may so speak—supplying the machinery and getting it into working order, after which, the maintenance and extension of its work must be left to the care of established agencies, and to the pious efforts of succeeding generations.

It only remains for me to say a few words as to the prospects of this great undertaking. On such a point it is impossible to speak with any certainty, but I think it is allowable to speak with considerable hope. It is a noble effort, worthy of the metropolis of England, and worthy of the Church of England, from which it springs. But the sum named, and beyond all doubt required, is so great as almost to induce despair. Yet when I look at what has been already promised, and especially by the less wealthy among the present contributors, I feel encouraged to hope, as I sincerely pray, that the wishes of the bishop and his friends may be fully realised. If, however, I must speak with this uncertainty as to what the prospects really are, I can speak with far more confidence of what they ought to be. In such a city as London, the wealthiest in all the world, the headquarters of the world's commerce, whose very growth, enormous as it is from year to year, is at once an evidence of its prosperity, and the source of its spiritual need; in such a church as the Church of England, with such resources and such traditions, an effort like this ought never to be allowed to fail. When so much is done in far less wealthy communities, and far less favoured sections of the Christian Church, it will indeed be matter for shame and sorrow if a work so nobly planned and so deeply needed, should fall short of its purposed end. The eyes of Christendom, and another eye more searching still, will watch the progress of this mighty effort, to see what men will do for the service of God, who have been so richly blessed by His bountiful hand. Surely they will enter upon this work of Christ, remembering and obeying His own solemn words, "To whom much is given, of him much shall be required."

RELIGIOUS AND SOCIAL PROBLEMS IN RUSSIA.

THE present fearfully prostrate condition of the Greek Church in Russia is matter of public notoriety. She is there the foster-mother of superstition and infidelity. Ignorance and brutality are nurtured by her, and the false glitter of superficial culture cannot conceal her evil effects, even in what are styled the educated circles. The clergy appointed to disseminate abroad the light of the Divine Word, are themselves involved in the grossest ignorance and darkness. This can scarcely be made an accusation against them, for what they have never received cannot be demanded of them. It is true that we find exceptions, but they are comparatively rare. The contact of the Greek Church in Russia with German Protestantism has helped to secure it from still

more abject degradation. As in the political history of that country, so in its social and ecclesiastical development, the German element has been of much significance. The number of Germans living in Russia greatly exceeds half a million. The earliest German settlements are those in the provinces upon the Baltic. Traders, more than 700 years ago, landed upon those coasts, and founded the cities of Riga, Reval, Dorpat, and Narva. Knights and priests followed them, and much time did not elapse before the whole country was ruled by the Germans. Courland numbers 25,000 German occupants, of whom about 2000 belong to the aristocracy; the rest consist of the mercantile community, the clergy, and the burghers

of the cities. Livonia numbers at least 35,000; Esthonia, 15,000; and Finland, 8000 Germans. In the county of St. Petersburg there are more than 50,000, the majority of whom live in St. Petersburg itself, where there are five German Evangelical churches. The Germans in the Baltic provinces built exclusively German cities. All landed property was absolutely withdrawn from the aboriginal occupants, but they were neither destroyed nor Germanised. No German labourers migrated thither, and no German schools were established. The citizens of the towns and the nobility, to whom the land in a great measure belonged, repeatedly drafted renewed vigour from the German Fatherland, and thus preserved their nationality. The peasantry, whom, for centuries, the curse of serfdom has overwhelmed, and the menials in cities, are Letts and Esthonians. There cannot be a doubt that the Germans of those localities have incurred no trifling culpability in doing so little to promote the education of the original inhabitants. Before the Reformation no peasant in Livonia could read. There were no schools. And even after the Reformation, up to the period of the Swedish invasion, it was but little different. The common man adopted Protestantism because his German masters did so. The ministers preached in German, which the peasantry understood but little, or not at all.

Even if time have improved many things, this harsh and distinctive separation still exists. The melancholy result of this state of affairs is that the aboriginal inhabitants, pining in barbarism and estranged from the Germans, have cast themselves headlong into the arms of Russia and of the Greek Church. In the year 1846, 16,000 Lettish peasants renounced the Evangelical for the Greek Church. In Livonia there are already more than 30,000 who have passed over, and if the Evangelical Church in the Russian Baltic provinces be not alert, the time may not be far distant when it will have lost its entire footing. In 1846, there were twenty-six Greek churches built in those provinces. The island of Oesel has become almost wholly Greek. This is the less to be wondered at, when it is considered that, by the existing law, all children born out of wedlock, and all the children born of mixed marriages, are required to be reared in the Greek Church. Also that whoever shall have once received the sacrament according to the Greek rite, belongs irrevocably, by this act, to that Church. Lutheran soldiers, who probably on purpose are despatched into old Russian districts, and who upon some occasion may, innocently and unsuspectingly, have assisted at, or been compelled to be present at, the ceremonies of the Greek Church, become in all future time, together with their descendants, "Russians," that is to say, Greek Catholics. Even children have been thus, partly through the craft of the clergy, incorporated with the "only true" Church, which, as is well known, accords to infants the reception of the sacrament. Here it is to be observed that the Greek Church administers

bread and wine in the sacrament through the medium of a spoon. This spoon is considered so holy, that it is asserted that every individual who imbibes anything from it, becomes inevitably incorporated with the Greek Church. It even happened that a crafty priest enticed the children of a high Protestant family into a Greek church, and without their taking notice of it, touched them with the sacred anointing oil, used there in baptism. Years passed on, when the parents, anticipating nothing, wished to have these children of theirs conformed in the evangelical manner. The Greek Church raised an outcry, and declared them to be Greek Catholics, because a priest had once approached them so closely with the anointing oil. The astonished parents protested, appealed vainly from one court of judicature to another, and in conclusion addressed themselves to the justice, or to the mercy of the Emperor. But even he was not able to wrench its prey from the Church. It happens also that the transition to the orthodox Church is effected by the simple inscription of the name in the list of the priest, and this inscription is often enough obtained by fraud, as from intoxicated persons, and then the return of the convert to the faith of his fathers is rendered impossible. We can therefore readily conceive how that Church, which is deficient in the spiritual character and faithful energy of missionary work yet extends itself, and absorbs all that comes within the reach of its power.

Although the Russian Government has not spared either endeavours or money to introduce Russian sentiments and the Russian language into those provinces, the influence of these provinces on Russia itself has been, from the commencement, wonderfully great. Since the time of Peter the Great, professors from Germany have been almost exclusively the diffusers of cultivation within the empire, and the most important promoters of Russian interests. The Baltic Provinces, and especially their nobility, have been a nursery for Russian statesmen, officials, generals, ministers, officers, &c. Thus many German Protestant families have branched over into Russia. Of not less significance for the promotion of the welfare of this large empire, so deficient in the education of the masses, have been the academical institutions of Riga, Mitau, Reval, and especially the University of Dorpat, which are colonies of German science and Protestant culture, and from whence annually hundreds of young men are disseminated through the interior of the empire as teachers, educators, pastors, professors, and physicians, there to exercise an active influence. That the bulwarks of the Greek ecclesiastical system must thus be impaired, even although externally untouched, is a necessary consequence. It is also true that the integrity of the German spirit may incur the danger, from contact with Russianism, of becoming demoralised. To guard against this, we see that the German evangelical communities seek with increasing earnest-

ness and fervour to preserve the sacredness of the Gospel, and to elevate their own spiritual life.

The Protestants in the Baltic Provinces are under the superintendence of the General Consistory at St. Petersburg. The Lutheran confession is predominant. Since 1832 there has been one universally dominant church, with the same laws and rubric. The Synod of St. Petersburg meets annually, at the commencement of February, as a General Assembly of the clergy, in which the pastors of the neighbouring districts participate. The earnestness with which the welfare of the church is here attended to, may be seen from the circumstance, that in this Assembly it was recently resolved, that, in all the evangelical churches of St. Petersburg, in which heretofore divine worship had been performed only upon a Sunday, there should be service throughout the entire week; further, that in three congregations of the capital, Sunday schools should be established, and that the members of Assembly should likewise undertake domiciliary visits to the members of the congregations, especially to the artisans and to the poor. It was further resolved to translate evangelical books into Russ; and the clergy adopted the determination themselves to learn the Russian language, that they might not merely give the Greek Catholics testimony of their faith, but that they might also make themselves comprehensible to the many Protestants who were familiar only with the Russian language.

The district of the Consistory of St. Petersburg comprises about eighty evangelical congregations, eight of which are within St. Petersburg (viz., four German, one Swedish, one Finnish, one Esthonish, and one Lettish). Close upon 70,000 Protestants reside in the capital, the majority of whom are Germans. That district, however, extends to the Protestant communities of Southern Russia, where there are about twenty German Protestant pastorships, and about eleven communities in the other governments. In Archangel there is one Protestant community of 450 souls. The number of Protestant communicants throughout the whole circle controlled by the Consistory of St. Petersburg is nearly 220,000 souls. To these must be added the Mennonites in Southern Russia, who are generally affluent and industrious families, that have migrated thither from the rich lowlands of Old Prussia. The Russian Government held out the bait of very alluring privileges to induce this vigorous and energetic population to pass into their country. From Wirtemberg, also, many Protestant families have colonised in Russia. The want of good teachers throughout the interior of Russia is greatly felt. The need existing can scarcely be expressed in words; besides, in consequence of the dispersion of Protestant families over so vast an area unconnected by practical roads, the regular inspection of schools, even where such exist, is almost an impossibility. What promises in this behalf have not been made to the numerous German labourers and families of working people who, in consequence

of the emancipation of the serfs, were tempted to go to Russia by unprincipled agents! They were cajoled by the assertion that the Russian landowners who required labourers upon their enormous possessions, would establish churches and schools for the emigrants. These promises were unmitigated falsehoods. Those thus deceived have partly returned to their German homes, having sacrificed their carefully-hoarded savings, and have partly scattered themselves throughout Russia when their means have failed them, and where many without doubt perish miserably. The Russian Government has, to the extent of its power, done all that it could to prevent this mischief.

The Protestants in Russia have founded a Bible Society, that undertakes the distribution of the Holy Scriptures, copies of which had almost become a rarity. In the towns much zeal is displayed in managing that the youth should become conversant with and learn to use, the Bible, the catechism, and the hymn-book. In St. Petersburg especially, the ecclesiastical activity among the Protestant communities is very great. The opposition to the tendencies of the Greek Church contributes to preserve the sacred possession of the Divine Word and of the sacrament. In St. Petersburg there are energetic pastors, who are in truth the shepherds of their flocks. The congregations require much attention from the clergy. The churches no longer suffice for the numerous frequenters of Divine worship. Not a few Greek Catholics attend regularly Protestant sermons. Much is done in those communities for the relief of the poor, and of the sick. The pastors are zealously supported in this by faithful members of the community.

Besides the Bible Society, the American Tract Society has had a salutary and blessed influence. It is about twelve years since Christian friends in St. Petersburg distributed amongst the soldiers of a camp which had been formed close to the city, 5000 tracts that had been favourably passed by the Russian censorship. And this was done unknown to the commanding officer, who happened at the time to be absent. The affair was brought to the cognisance of the Emperor, who censured the infringement of discipline in the distribution, but commended the tract itself, and permitted copies to be given to the soldiers by the officers. Those friends then immediately sent eighty-one different tracts in the Russian, and twenty-one in the Finnish language, and undertook to distribute those which the Government should sanction; 100,000 among the army; 25,000 among the navy; and 25,000 throughout the military hospitals. Their offer was accepted, and sixty-one Russian and fourteen Finnish tracts were designated, which they might distribute. This took place indeed with the co-operation of the American Tract Society, which incurred considerable expense in the affair. The tracts were eagerly read, and even Greek priests in the country frequently read to their congregations, after Divine worship, one of these tracts.

This is the more cheering, as among 20,000 Greek churches in Russia, perhaps in only one thousand, is the congregation ever preached to. It is well known that the Bible was translated in ancient times into Slavonian, a language almost unintelligible to the present Russians. This translation is as sacred in the Greek-Russian Church, as the Latin translation is in the Roman Catholic. The Bible is prohibited from being distributed in the existing Russian language, and the passages cited in the tracts may only be quoted from the Slavonic translation. Those friends in St. Petersburg evade the prohibition by saying in their tracts, "The Bible teaches that and that," without citing the identical words of the passage. Thus the text of the Holy Scriptures is, in the vernacular language, made contraband to the people of Russia.

Amongst the benevolent institutions of the capital of Russia, the German Beneficent Society stands out most prominently. It was founded in the year 1841, by two German physicians, Dr. Spiess and Dr. Meyer, and the Saxon Resident Minister, Baron Seebach. Its object is to assist poor Germans in St. Petersburg, without distinction of sect. Those who desire to return home, have, where it is required, the means for the journey given them, and work is obtained for artisans who have no employment. The statutes were confirmed by the Emperor and Count Benndorf. After the death of the latter the Duke of Leuchtenberg undertook the patronage of the society. Many German princes so liberally supported this institution that its revenue in one year amounted to more than 68,000 roubles. In the year 1845, the same society erected an alms-house for old women, another for old men, and an orphan asylum. In Odessa there was formed an Auxiliary Society, and a society of Sisters of Charity was formed in St. Petersburg in 1843: 14 distinguished ladies under the presidency of the Princess of Oldenburg united together to seek out deserted children for whom there was no place of refuge, as also fallen females, and undertook to provide them with a home; also to nurse sick children, and shelter poor orphans. To carry out these objects, ladies, who felt the impulse to mitigate and alleviate human misery, associated together, without reference to creed, to form a large society under the title of "Sisters of Mercy." A building, surrounded by an extensive court, was constructed. It embraces six departments: the "Sister-house;" the sick-house; a Pensionary for girls of from 9 to 15 years of age; a public girls' school; a Magdalen institution; an institution for the education of orphans. It besides contains a Protestant chapel, where there is divine service every fortnight. For many years an English lady, endowed with high qualifications, has superintended this institution. I may here add that after vain endeavours of many years, there is in operation an institution for youths in St. Petersburg, and a home for German artisans and labourers, where they find protection from

the temptations of the capital. The foundation of such beneficial and useful institutions is accompanied in Russia with great difficulties, where the patronage of high and influential persons is not to be obtained. The police authorities, instead of promoting, strive to thwart them. As little as the bad have to dread their hostility, so little have the good to calculate upon their friendship.

The Female Society of Reval must be especially noticed among the Ladies' Societies of Russia. Its object, as its programme announces, is to assist the poor by the encouragement of their industry, and thus again to guide them to right courses. It supplies poor persons with occupation in sewing, spinning, weaving, &c. It established a soup kitchen, and built a dwelling-house for the poor, to which was attached a working school. There is also in that city an institution for youths, an institution for apprentices, a reading-room for working men, and a refuge for deserted children. Educational institutions of a similar description exist in one circle of evangelical communities in the Baltic Provinces, as also in the interior of Russia. Several of these institutions are superintended by "Brethren of the Rough House."

But even the Russians themselves have founded, especially in St. Petersburg and Moscow, charitable institutions; but these institutions, notwithstanding their size and splendour, rarely satisfy more fundamental requirements. Moscow possessed a few years since forty-seven hospitals, and sixty-eight poor-houses. In St. Petersburg their number is still larger. It is scarcely a favourable indication of the social and moral condition of large cities, when such a multitude of these establishments are needed. In St. Petersburg there are on the average 50,000 sick persons in the hospitals. This large number is to be accounted for from St. Petersburg being the point of attraction to so many friendless persons, who reside there for a longer or shorter space of time. The academies, the several institutions, the military service, and the various branches of commerce and manufacture, attract thither a great number of young persons. Many are desirous of trying their luck. Hence is it that the male population of St. Petersburg is double that of the female. The Empress Catherine II., the mother of the Emperors Alexander and Nicholas, and the Empress Maria Feodorowna, have deserved much praise for their establishment, enlargement, and improvement of the hospitals. Catherine, among other things, diverted the sum which the commercial community had subscribed to raise a monument to her honour, to an object of this kind. Maria founded in the year 1803 the Maria Hospital, a splendid institution, where from 2000 to 3000 sick persons are carefully treated by twelve physicians, and whence further 20,000 invalids are attended and supplied with medicines in their dwellings. The imperial family promotes and supports all these exertions

even up to the present time with great liberality. The Empress Maria also established a deaf and dumb institution. The foundling hospitals in St. Petersburg and Moscow are gigantic palaces, or rather groups of palaces. The latter was constructed in 1764 by the Empress Catherine II., and was intended besides to supply education to the orphan children of officers. The Foundling Hospital of Moscow is situated opposite to the Kremlin, and is a town in itself. Above 6000 children are admitted annually. Besides the children which are nurtured in the institution itself, a multitude of others, both in the city and the country, are supplied with necessaries. The entire number in the year 1861 comprised 26,515. We may thus estimate the moral condition of that city. The great educational institution of St. Petersburg, which lies near the Newsky Prospect, occupies with its palatial buildings an area of 30,000 square yards. The Empress Maria caused several princely palaces to be purchased for the institution. About the year 1828, 3000 children were annually received; later, sometimes as many as 6000 children. Besides which many thousands were supported in the country. Far larger still is the number of nurslings received into the Foundling Hospital of St. Petersburg. We may thence conclude how enormously large are the expenses of these institutions, but yet how very much the care and education of individual children are diminished by their crowding together. The children in the Foundling Hospital are baptised in the Greek faith; in six weeks they are transferred to the country to be brought up; in their seventh year they frequent the elementary schools of the institution, and those

who distinguish themselves by their capacity and industry receive a superior education. The female foundlings are brought up as servants, teachers, governesses, &c. St. Petersburg also possesses many infant schools, the majority of which are Imperial institutions. In all these establishments the intellectual acquirements are far in arrear of the elegance of the external arrangements.

Large problems will necessarily present themselves for solution to the Christian churches and to friends of education in Russia, from the emancipation of the serfs. It is a great act of Christian humanity, but only a first step. Its healthy results will arise from the circumstance that the beneficial advantages of Christian instruction will now reach these freed slaves. Russia is a great missionary area. To the destructive powers which tend to the dissolution of society, it has become, in consequence of the fearful negligence of past centuries, as absorbent as a dry sponge is of water. All will now depend upon whether it can be permeated with the leaven of the divine word. This is not only important to the future of Russia, but also of Europe. The Greek Church is still in a deep slumber, and awaits the force of a Reformation to arouse it. May the British and Foreign Bible Society find new channels to convey light into darkness! Russia appears a realm whose religious and moral conditions have yet in great part to be discovered. Christian societies must send forth intelligent and clear-seeing agents to investigate the conditions of the Russian people, and to devise modes for the conveyance of the word of God into the deserts of that great country.

Berlin, June 1863.

J. OLDENBERG.

THE MOUNTAIN REGIONS OF NESTORIA.

As spring opens, this ancient land puts on its robes of beauty, all the more grateful to me for my temporary absence from them, in the less genial climes of the far-off western world. The surface of Persia is peculiar: a continuous succession of immense plains, usually approaching a quadrangle in form, separated by stern ranges of naked mountains, which enclose the plains like lofty walls around vast gardens. The plains are fertile, and usually well cultivated, and very productive wherever a supply of water can be obtained. The country is so high—from four to five thousand feet above the level of the ocean—and so far inland that the atmosphere is very dry, there being no rain, as a rule, from the month of May till November. The wonderfully clear sky is seldom dimmed by a cloud during all that period. A consequence is, the necessity of artificial irrigation. This is effected by a network of canals, spread over the vast plains, by conveying the water from the river beds, where they issue from the mountain gorges, into canals prepared for the purpose along the declivities, as

high up as practicable. These canals are subdivided at intervals by outletting branches, and these smaller ones yet again, and *these* branches yet again, and so on, till the network is completed, and water may be conveyed, as often as needed, to every field, and orchard, and vineyard, and garden, and to every part of each—to every plant, and tree, and vine, and flower. The parts of the country thus irrigated are beautifully verdant and richly productive.

What, in the meantime, becomes of the *mountain tops*? Water cannot, of course, be thus conveyed to them. Showers fall upon them in spring somewhat later than on the plains below. But as summer sets in and advances those mountain summits become dry, parched, and burned, like vast beds of ashes, rebaked by the return of each day's scorching sun, furnishing a strikingly vivid illustration of the Psalmist's beautiful prediction, "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon." How mighty the power and abounding the

grace that shall thus transform the morally sterile mountain tops to fields of golden harvests !

The query may naturally arise, whence, in these lofty, dry regions, the supply of water for the rivers which thus irrigate, fertilise, and beautify the plains? The deep snows, which in winter enshroud the highest ranges of the mountains that encompass each respective plain, melt *gradually* during the spring and summer, and by this beneficent provision of nature, or rather of the God of nature, mete out the measures of water according to the wants of the successive seasons.

The district of Oroomiah, in the province of Azerbijan (meaning *the fire region*), or Old Media, which is the home of the Nestorians of Persia, and where our mission is situated, is one of the most charming of these vast Persian plains. It is about fifty miles long, and from five to twenty broad, skirting on the east the lake of the same name, which is spread out as a crystal mirror, ninety miles long and thirty wide; and on the west, north, and south the plain is symmetrically environed, as an amphitheatre, by the wild Koordish mountains, whose higher summits are crowned with perpetual snows. No country in the world presents a more magnificent panorama of grand and sublime mountains, embraced in the same view with a countless succession of smiling fields, vineyards, and gardens, the effect of the whole being greatly heightened by the sweet and quiet reflections of the placid lake. Verily, as I gaze with unwearying admiration from my study windows on Mount Seir, in an atmosphere so clear that the satellites of Jupiter are visible to the naked eye, my vision roaming northward and eastward over city, plain, lake-plains beyond, and snow-capped mountains beyond those plains, and lighting distinctly on villages a hundred miles away at the base of those distant mountains, I feel the full force of Heber's lines—

Every prospect pleases,
And only man is vile.

We will now penetrate, for a moment, back westward, among the lofty, snow-capped Koordish mountains that pour forth so generously supplies of water for the plains of Persia on the one hand, and Assyria on the other. Among those mountains dwell full two-thirds of the present remnant of the Nestorian Christians. They are the highest portions of the mountains of old Assyria, stretching from Mount Ararat in Armenia, in multifarious ranges and branches, but in one grand general chain, southward, far toward the Persian Gulf. The Koords—the “Carduchai” of Xenophon—are still the dominant occupants of these mountains in numbers and in strength; still in the wildness of their ancient estate, though Mohammedans by religious procession, and partially subdued within the past few years by the effete Turkish Government, compelled to put forth a convulsive death-struggle in this direction by its Christian allies, in consequence of the Nestorian massacres.

The mountain Nestorians have, from time immemorial,

dwelt among those bloody Koords, in some cases occupying the same, and in other cases separate districts and villages; and not always differing very widely from their Mohammedan neighbours in appearance and character.

Let us visit one of the interior gorges of those Koordish mountains as a specimen. Starting from the city of Oroomiah, whose vast and fertile plain above mentioned is 4000 feet above the level of the ocean, we will go westward, seventy miles, to the great mountain plain, or table land, of Gawar, in reaching which (crossing the boundary into Turkey, midway) we have gradually ascended through mountain valleys, and added 3000 feet to the elevation at which we started. There we have for many years had a mission station. Rising thence rapidly between three and four thousand feet, we attain a height of more than 10,000 feet above the sea. Near at hand, on our right, tower the lofty peaks of Jeloo, which are about 14,000 feet high; but we avoid them by bearing away toward the south-west, and commence our descent. Far below, we behold before us, and almost beneath us, a vast wilderness of rocky needles, in a gorge so deep and awful that we hardly dare hope to fathom it unharmed. Two hours of patient and careful toil, down rough and zig-zag passes, convey us securely there. We now look upward; and lo! those rocky needles are like vast Gothic spires, peering aloft and piercing the sky; and at night casting shadows from the moonbeams upon the starry canopy. If it is winter, the fearful roar of avalanches, above and around us, is one of the most common sounds that salute the ear. This is the gorge of Ishtazin, where a native evangelist and his wife, educated in our mission seminaries at Oroomiah, have long been stationed.

We are awed into deep reverence, and almost adoration, by the overwhelming grandeur and sublimity of the scenes around us, and well nigh ready to pledge a yearly pilgrimage to that magnificent temple of the handy works of the Creator.

A considerable river,—the Sheen, a tributary of the Zab, the Zabatus of Xenophon,—rolls terrifically down the bed of the gorge. It is here swelled by the confluence of several mountain streams, along whose margins, up the ravines, are nestled Nestorian villages. My more appreciative missionary brother caught the inspiration of the place, while standing amid these impressive scenes, and pencilled the following hymn:—

There is a dashing river
Down the deep gorge swiftly rolling,
Foaming and leaping ever,
Boiling and wildly roaring.

On each side of that river,
Onward in fury riving,
Rise mountains in their grandeur,
Their tops to heaven lifting.

Like ancient ramparts towering,
To the passer they proclaim,
His eyes in wonder fastening,
The great Creator's name.

Fair villages, embosomed,
Adorn the narrow margins,
With trees and vines bestudded,
Small fields and smiling gardens.

There, too, are ancient churches,
All of choice stones constructed,
Desolate since long ages.
No gospel note resounded.

Thousands of men benighted,
Who sit in darkness there,
Themselves and all their kindred
Are hastening to despair.

In those wild mountains, scattered,
With none to guide their way,
How will the lost be gathered,
If thus still left to stray?

There are many such secluded glens among the lofty mountains of Koordistan, and it is in response to such calls that our intelligent, cultivated helpers are rapidly planting themselves as spiritual watchmen among them.

· J. PERKINS.

CHARITABLE INSTITUTIONS IN SYRIA.

(SECOND OF TWO PAPERS.)

BEFORE going to Syria in November, 1861, remembering from former experience how the practice of medicine is the best passport to the heart of the natives, I prepared myself by some weeks' study of medicine at the hospitals of Paris. My companion, Mr. C. de Novina, had been a medical student, and in our travels in Syria we made free use of the measure of medical skill we had acquired. In some places we found it particularly useful, and more especially so at Nazareth, where we had full employment in the newly founded Roman Catholic establishment of the "Dames de Nazareth." The want of medical assistance is sadly felt all over Syria. In all Galilee and Samaria there is no medical assistance to be had, except from the far-away towns of Beirût or Jerusalem. No wonder, therefore, that the Protestant congregation at Nazareth came in a body to present me with a petition to the Syrian Asylum Committee for establishing a medical man (medical missionary, if possible) in their town. The Governor of Nazareth, who, having come there on a ceremonial visit, was present on the occasion, supported the petition by verbal arguments, indicating how much a physician was wanted by *all* classes; and Mr. Zeller also supported the petition by statements which left no room for questioning the importance of the measure.

It happened that just about this time Dr. Vartan, an Armenian Christian young man of Turkey, who had finished his medical studies through the aid of the Medical Missionary Society in Edinburgh, had arrived in Beirût, under the promise of a grant of 100*l.* from the Syrian Asylum Committee, on condition of devoting his services for the first year to Syria. The call and the suitable man soon met. Dr. Vartan is now settled at Nazareth, and seems to be much blessed in his labours. His aid is called in from great distances, and his influence gains ground every day. He means to accustom the natives, by-and-by, to pay for his medical attendance, so as to be able to sustain himself. In the meanwhile the Syrian Asylum Committee has granted him another 100*l.* for the year 1863. But the numerous patients who live at a distance from

Nazareth have made him feel the absolute necessity of an hospital where they may be treated. "The success Dr. Vartan has hitherto had," writes Mr. Zeller, in December, 1862, "and the reputation he has already gained among the natives, make this undertaking not only practicable, but also highly desirable. I have already begun a subscription for this purpose among my friends in Germany, and expect soon the most necessary things: but perhaps your friends in Holland would also contribute towards this object." Indeed I am glad to say that not only a sum of about 850 francs has just been collected and forwarded to Dr. Vartan for his hospital from Rotterdam, but various friends in Vevey, Neuchâtel, and Claux, who were informed of the subject, have aided me in bringing together another 500 francs, which are also on their way to Nazareth.

We sincerely trust that Dr. Vartan's medical aid may prove also the means of abating somewhat of the religious animosity shown to the Protestants of Nazareth by Christians of other denominations. As long as the Roman Catholic convent and the establishment of the "Dames de Nazareth," with its school of twenty-two boarders and eighty day-scholars, desire the benefit of Dr. Vartan's assistance, we believe that such will be the case.

In Shef 'Amr, a large village about nine miles to the southward of Nazareth, the Gospel preaching of Nazareth is beginning to exercise its happy influence. The French "*Sœurs de Charité*" have thereby been encouraged also to open a school. 'Akka and 'Khaifa have received similar Roman Catholic institutions. The school at 'Khaifa contained, in February, 1862, already eighty day-scholars, and twelve orphans from Lebanon.

Nablûs (ancient Sichem) was, on our journey through the land, a place where I expected to effect little good, and yet where I hope that our visit prepared the way for blessings from above. The account of what the Protestants at Nazareth had got opened the eyes not only of the little body of Protestants at Nablûs, but also of its humane and affable governor, Halimi Effendi-Beg. He promised

us every possible assistance and protection to the medical missionary who should come to reside in Nablûs; and so did some of the Moslem grandees of the city, men until now known and famous for their hatred against Christians. The request made by the Protestants of Nablûs was laid before the Syrian Asylum Committee. We earnestly hope that the means may be found to satisfy the demand. What a physician at Nazareth is to all Galilee, a physician at Nablûs will be to all the central part of Palestine. Nablûs has about 10,000 inhabitants, Moslems proverbial for their fanaticism. Should not an effort be made to break down the barriers which hinder the introduction of everlasting truth, and should not, after the example of our blessed Lord, the sick and the suffering be attended to, in order that mercy and charity, practically exhibited, may pave the way to the heart for placing confidence in what the Christian benefactor has to say about the interests of the soul?

In the spring of 1862, not long after our visit, the Rev. Mr. Fleishhacker was sent to Nablûs by the Bishop of Jerusalem to take charge of the little Protestant congregation. He had some medical experience at the English hospital in Jerusalem.

Whilst in other parts of the laud Mohammedan hatred has so much increased, it would seem as if in Jerusalem it has during recent years somewhat abated; at least the Moslems have become more familiar with European Christians; the sanctuaries of Omar and el-Aksa are now open to the "back-sheesh" of the "Frangji;" the Mohammedan sufferer comes freely and gladly to the hospital of the Protestant deaconesses; and his little girls are found among the children at their school. During the times of the massacre, great apprehension was felt for Jerusalem: a daring and even threatening deportment gave, indeed, reason for alarm; but the danger was, in God's good providence, averted, chiefly, as is believed, through the authority which Surciya-Pasha, the governor of Jerusalem, was able to maintain.

Jerusalem (as it is now), compared to its state as we visited it ten years ago, offers many interesting subjects for observation. Its external appearance has evidently changed for the better. Some really fine buildings, especially the Austrian hospice for Catholic pilgrims, have risen on "the heap" of rubbish of so many Jerusalems destroyed the one after the other. Even the Jewish quarter, with its horribly filthy streets—which are indeed nothing better than open sewers, emitting a constant mass of putrid gas—has improved. It boasts now of a new handsome synagogue, and of an excellent little hospital, one of the best arranged and kept in all Syria. It was built by the liberality of the Rothschild family of Paris, and is under the direction of Dr. Neumann. There are twelve beds for men, and twelve for women. Gratuitous consultation is given every morning, sometimes to 100 and even 150 people. The registers recorded 14,260 of

such consultations during the last six months. To the Rothschild establishment belongs also an "école des métiers," with a fund of 3000 francs yearly. Other 3000 francs are spent for distribution of food and clothing to women in childbirth (who average 150 in number yearly); and besides these, there is also a fund for the distribution of bread, &c., to the distressed.

The condition of the Jews in Jerusalem (about 8000 in number) is, upon the whole, much improved within the past ten years. Their state is evidently less dejected, both morally and materially.

The "Mission for Promoting Christianity among the Jews" steadily progresses. Its monthly journal communicates its progress in Jerusalem.

The Christian population of Jerusalem did not impress us as being in the same path of improvement as the Jews. We could not get rid of the impression that these native Christians have changed for the worse since our first visit in 1852. Nor would it be difficult to account for this fact. The yearly visit of thousands of pilgrims feeds the inbred rapacity of the natives to an unheard-of degree, and communicates to them at the same time most of the evil habits and practices in which these poor ignorant pilgrims live in their benighted homes. On the other hand, the extravagance of wealthy travellers is a source of the most shameful corruption. If we add to these causes the unjust and tyrannical treatment of the Government, and, furthermore, the religious hatred between the various Christian sects—a hatred constantly kept alive by the convent-hierarchy into which the Holy City is divided—we cannot wonder at the low moral condition of the Jerusalem Christian population.

Under such circumstances, we felt indeed glad when the Rev. Mr. Klein, of the "Church Mission," assured us that the Word of God is spread abroad and excites an unmistakable love of inquiry, not only in Jerusalem, but also in the villages round about, and even among the half-savage Fellahin and Bedawin. There are now, also, little congregations formed at Ramleh and Jaffa; and some of the Greek Catholics of Ramallah (about ten miles to the north of Jerusalem) have applied for admittance into the body of Protestants.

The Church Mission has laboured for many years in the Holy Land with no apparent fruit; but I heard it repeatedly asserted by its missionaries in Nazareth and Jerusalem (the Revs. Mr. Zeller, Mr. Klein, and Mr. Sandreczki), that there are at the present day abundant signs of the seed springing up, and thus of its not having been sown in vain. The translation and publication of the Bible in Arabic at the American Mission-press is rapidly advancing under the care of the Rev. Dr. Van Dyck at Beirut. The demand for the Scriptures increases constantly.

We often heard at Jerusalem the urgency pleaded of a chapel for the native congregation of the Church Mission, if possible, in one of the most frequented quarters of the city. Indeed, in a

country like this, where the whole life of the native is *sight*, and where abstract thought seems as it were unknown, the necessity for a decent and respectable-looking place of worship is more than elsewhere necessary. We sincerely hope these wishes of the native Protestant congregation in Jerusalem may soon be fulfilled.

A seminary for native teachers and missionaries is also felt to be wanted. Native agency is in Syria perhaps of even more urgent necessity than in other missionary fields, not merely on account of the difficulty in expressing to the natives our Western ideas and conceptions, but also because of the entire difference which exists between every detail of Eastern and Western life. The American mission has felt this, and established the seminary at Abeih. The Roman Catholics have not less felt the importance of native agency, and have built a large seminary at Beit-Jala (about six miles south-west of Jerusalem), which the Abbé Déquénavilliers, secretary to the native patriarch of Jerusalem, did not hesitate to call "the hope of the Roman Catholic mission in Palestine." "The missionaries," he added, "formed from among the population, are a warrant for the perpetuity of our work. Their interest, their glory, is the interest and the glory of their parents and friends, and identifies the Romish mission with the native population."

The means of instruction and education for Protestant children are rather larger in Jerusalem than anywhere else in the country. There are no less than six schools: that of the Bishop, outside the city wall; that of Mr. Schneller, at about two miles' distance from Jerusalem,—both for boys; the school at the German Deaconesses' house, containing some forty little girls, partly orphans, partly boarders without payment; the Jewish Mission school for girls; the school of the Church Mission; and a school established by the Bishop of Jerusalem for girls not boarders.

The spiritual interests of European residents in Jerusalem are entrusted to the care of the Bishop of Jerusalem, aided by a chaplain, &c. The German congregation is conducted by Pastor Valentiner, supported, like the German pastor at Beirut, by the "Jerusalem Union." These facts we believe to be so universally known that further enlargement seems superfluous.

The "Jerusalem Union" sent three years ago a missionary to Bethlehem, the Rev. Mr. Muller. We visited his well-conducted school of twenty-five or thirty children. On the Lord's day some thirty hearers attend his service. Two years ago Pastor Valentiner purchased a piece of ground at Bethlehem for a church and missionary premises. It is beautifully situated, but for want of funds no commencement has been made as yet with the building.

The Romish church in Jerusalem is ruled by the Latin Patriarch, Monseigneur Valerga. He is chief of the "Patriarcate de Jérusalem," extending from el-Arish, on the frontier of Egypt, to the Scala

Tyriorum—Tyre; and whatever country lies to the north of that, is called "La Délégation de la Syrie." Monseigneur Valerga is now at the same time "Délégué" of Northern Syria.

In the Holy City, the Church of Rome possesses two convents—that of "St. Sauveur," with its dependencies, and that of the Holy Sepulchre. The Casa Nova hospice for pilgrims belongs to the former. Many a Protestant traveller found here formerly no other shelter.

The Roman Catholic hospital, conducted by "Les Dames de St. Joseph," was established in 1851. Its average number of inmates amounts now to 180 or 200 a-year. It is French property, as well as the recently-built orphan-house in the Viâ Dolorosa, conducted by "Les Dames de Sion," an institution which is to contain sixty orphan children and a school for 160 day scholars. The houses and ruin-covered grounds between this orphan-house and the church of St. Ann are all being bought by the French, who thus will possess in a short time a large part of the city.

Away from Jerusalem, the Romish Church possesses:—

In Bethlehem, a large portion of the Convent of the Nativity, and an establishment for schools, hospital, &c., conducted by four "Sœurs de Charité;"

In Beit-Jala, a seminary, already mentioned;

In Beit-Sahur a mission has been commenced;

In Ramleh and Jaffa are convents which serve as hospices for pilgrims;

In Ramallah, Jifneh, Bir Zeit, and Taiyêbeh, villages to the north of Jerusalem, churches and schools are built or in course of construction, and missions are in full progress. The Church of Rome is making vast efforts in this part of the country, which seem to be crowned with success. In speaking freely with some of the Romish clergy at Jerusalem, we heard them more than once state as their opinion that our Protestant missions make too often the abstract preaching of doctrine a matter of primary importance; whilst practical Christianity in aiding the sick, the helpless, and the afflicted, after the blessed Saviour's example, occupies a secondary place. The Roman Catholics, indeed, proceed in the inverse order, and the reasons for their success seem too evident to require further explanation.

The Greek Church in Jerusalem has been stirred to activity by the inroads which both Protestant and Romish missions have made on their congregations. The supreme authority of this denomination rests with a Patriarch, who resides at Constantinople. He presides over, besides, the bishoprics of Lydda, Gaza, Petra, and Nazareth.

The Greeks possess in Jerusalem fifteen convents, five of which serve as hospices for pilgrims, five are inhabited by monks, and five by nuns. Of these convents, one is arranged for a hospital; and in three, Russian pilgrims are lodged.

In the town they have two schools for boys and

girls, and at three miles' distance from the Jaffa-gate the large "Convent of the Cross," converted into a seminary, where some forty young men receive an ecclesiastical education.

A large plot of ground at the north-west angle of the city, outside the wall, has been obtained from the Porte by the Grand Duke Constantine in behalf of Russia, or, as it is termed, in behalf of the Greek Church. A splendid church, large and spacious convents, hospices, and other buildings, are here in course of erection, and are objects of no little envy in the eyes of other contending denominations. The three Greek convents at Bethlehem (with a school for boys), Mâr Elias and Mâr Saba, belong to the superintendence of Jerusalem.

The Armenian body in Jerusalem has an extensive property, in the shape of a beautiful convent, garden, and patriarch's house; but they are few in number (350), and do not occupy an important place among the religious sects of the Holy City. Their chief is an archbishop, who occupies the place of a patriarch.

We could wish to add to this enumeration something in praise of the many German artisans who have found their way to Jerusalem with the intention of preaching the Gospel by the example of Christian conduct in the daily exercise of an honest trade or industry. We doubt not their good and sincere intentions, but experience has shown the erroneousness of their idea; and we question much whether the natives derive any good from it, whilst we have seen many of these young men suffering from the disappointment of pious but fallacious dreams.

Damascus was, of all places in Syria, the one which suffered most by the terrible massacres of 1860. Of all its Christian charitable institutions, the combined mission of the American Board at Boston and of the Irish Presbyterian Church—now represented by two missionaries, the Rev. Mr. Crawford, and Dr. Smylie Robson—alone remains. Unfortunately the condition of the unhappy city is such that nothing, absolutely nothing, can for the present be done in its behalf. Not only all security, all protection, against the lawlessness of the Moslem population is wanting, but past horrors, as well as

constantly-recurring assaults upon, and murders of, Christians, keep it in a perpetual state of alarm. Of the 30,000 Christian inhabitants, more than 4000 were murdered in July, 1860, and at least 20,000 emigrated to Beirut and elsewhere. Those now remaining are the poor; all who can leave the city, it being their positive belief that the Turkish Government intended, and still intend, nothing less than to extirpate Christianity from Damascus; and indeed all the measures taken by the government since the massacres of 1860, seem to justify such an apprehension. Nobody in Damascus wished so much the emigrated Christians to return thither as Dr. Meshakah (see April number, page 81), for fear that, indeed, the Turks might succeed in rooting out the disciples of Christ from the Syrian capital; yet he confessed he could not but justify their refusal to return to a city where the unpunished murderers of their relatives walk with proud bearing through the streets and bazaars, and where they would be exposed to the daily insults of a population who, knowing by experience how safely they could slaughter them without any risk to themselves, are sure to repeat the outrages at the first favourable opportunity.

Dr. Robson assured us that the Christians in Damascus, being no longer bound by priestly tyranny, came with much more eagerness than before to hear the Gospel preached, and would most willingly send their children to his school. Their number (40 scholars) might at once be doubled, he said, could he possibly induce teachers to come to Damascus; but none deemed themselves safe in that city, and all refused positively to come.

The same feelings were expressed to us by Roman Catholics; even the zealous Jesuits and "Sœurs de Charité" deemed it quite impossible, under the present circumstances, to recommence their labours in Damascus. The lamentable conclusion, therefore, is, that Damascus must, for the present, be left alone—not, however, to be forgotten, but to be remembered when circumstances change for the better, and in the mean time to be all the more earnestly recommended in prayer to Him who smiteth and who healeth, who killeth and who maketh alive.

C. W. M. VAN DE VELDE.

NEO-CATHOLICISM IN ITALY.

(SECOND AND CONCLUDING PAPER.)

NEO-CATHOLICISM and Popery are doing, in these days of ours, very much what Jesuitism and Jansenism did in the seventeenth century. The war between the Jesuits and Jansenists brought about infidelity, but no religious reform, and it is my firm conviction that the present conflict will have no better result. Neo-Catholicism is alike the Judas of the Gospel and the Papacy; it caresses both with the same

traitorous intentions. Whilst professing to hold all the Catholic dogmas, and admitting the *ex-cathedra* infallibility of the Head of the Church, it saps the very foundations of that Church by refusing unlimited obedience to its acknowledged Head. The Pope makes decrees, gives orders, and excommunicates those who disobey them; the Neo-Catholic party eludes all these by declaring that they

emanate from the Pope in his human character, and not in that of Vicar of Christ. Now, every true Catholic knows very well that without unqualified obedience to the Pope there is an end of Catholicism.

In the matter of dogma also, spite of their professions of orthodoxy, they contrive to exclude all dogmas that oppose their favourite principle, which is to adapt the Catholic religion to civil and social progress. I might give examples of this, but pass on rather to cite some of their positive teaching. According, then, to Gioberti, "Dogma is not essentially subordinate to the human spirit, nor the human spirit subordinate to dogma; or rather they both are, in different ways, subject and superior to each other. In so far as dogma prevails, it has authority; in so far as the human mind governs, it has liberty. . . . Dogma should proceed from every kind of data—it is a result of them all. By these data we do not understand only the supernatural, but the natural as well; therefore, not Revelation alone, but reason also; not the Bible alone, but geology, archaeology, and universal philosophy. . . . Whereas empirical theology deduces dogmas solely from supernatural data."—(Gioberti, "Philosophy of Revelation," par. 4.)

Thus, according to this party, instead of being imposed by divine authority, dogma only becomes such when accepted by the human intellect; we do not derive it solely from Revelation (to assert this would be empiricism): it proceeds from revelation, with reason, geology, philosophy, &c. Is this not undisguised rationalism, or even worse?

Thus, then, Neo-Catholicism, while professing itself a dutiful daughter of the Roman Church, undermines it by refusing the blind and entire submission that it requires, and, while conciliating the Protestants, overthrows Evangelical Christianity by putting the Bible on the same level as reason and natural science, even in matters of religious dogma.

It is a Gospel maxim that the tree should be known by its fruit, and we proceed to try Neo-Catholicism by this test. It has indeed produced one fruit of fair outward seeming, though not inwardly sound, and that is the religious toleration that we now enjoy. Now, this is an excellent thing where it implies true freedom of conscience and of worship, and proceeds from the universal conscience, that is to say, when it is felt a conscientious duty to allow the citizen to serve God in the manner his conscience dictates, as is the case in England and the United States. But when it is mere toleration, and springs from infidelity or from Neo-Catholicism, it may have beneficial results, because God can bring good out of evil, but in itself we cannot rate it very highly. Christians, indeed, do and ought to profit by it, but this does not change its character; nor should we rejoice in it as much as if it were based on sounder principles. In England and America it is perfect and stable; with us, imperfect and unstable, because resting on a spurious foundation.

If, however, Neo-Catholicism may boast one result which has a good side, it produces many that are clearly evil. Listen, for instance, to the words with which its patriarch, Gioberti, concludes his work on the "Philosophy of Revelation:"—"The religious parsimony of the Gospel is destroyed by asceticism, mysticism, and Jesuitism. Religion in its sacred character is seldom to be employed:—1st, because it absorbs man and diverts him from active life; 2ndly, because it becomes at length blunted, and loses its efficacy. Mysticism either deprives man of his productive energies, or corrupts his religious sense and throws him into deplorable excesses." Should any one wish to know what is here meant by mysticism, he has only to turn to paragraph 23 in "Catholic Reform," where he will discover that it is no other than a Christianity solely occupied with Heaven and a future life; and he will further learn, on the authority of Gioberti, that the Evangelist St. John is a representative of mysticism in the highest degree.

Thus, then, the religious system against which we protest pronounces the most favoured of the evangelists to be a mystic, and inculcates a "religious parsimony of the Gospel"! It holds that the chief aim of religion should be social and political well-being—that eternal life is a secondary consideration, and therefore that the Gospel should be parsimoniously used in religious matters, but liberally in all relating to social and political life. Now, is not this teaching directly opposed to that of Jesus Christ?

If once maxims like these take root in the human heart, they will be even more pernicious in their effects than scepticism and superstition. The sceptic feels a void within, feels that his soul has religious necessities which his negative theories can never satisfy. The superstitious man seeks by external devoutness and practices to satisfy this need; but these leave the hunger of his soul unappeased, as indigestible materials do that of the body. Neither the sceptical nor the superstitious smother their spiritual needs so effectually as the Neo-Catholic, nor have they ever represented the Gospel under such dark colours.

It is to this party that the inexplicable contradictions witnessed in public affairs, are to be attributed. The Parliament professes itself Catholic, goes with due solemnity to mass and the *Te Deum*, and nevertheless insults the Pope; and while calling him the Head of the Church and Vicar of Christ, laughs, nay, exults at being excommunicated by him. The Government loudly proclaims itself Catholic, and yet it debars the head of Catholicism from what heretical England and the United States allow him: free exercise of his powers in religious matters, and free decision in cases of conscience referred to him by bishops and priests; for if these priests or bishops obey the Pope even in spiritual things without the *placet* of the Government, they are punished. As to the people at large, they are so corrupted, and their religious sense so deteriorated, that

nothing can be worse than their condition. This is the work of Neo-Catholicism. Those who style themselves *thinkers* have found in it the means of appearing Catholics without being so; of wearing a semblance of religion without having the reality; of wearing that semblance without passing for fanatics, or apostates, or Protestants. The old restraints are gone, which had some influence, without the substitution of that true Gospel teaching which can alone moralise a nation. Let us, then, be on our guard. A reformation is indeed proposed, but not on an evangelical basis,—rather on that of a Roman Catholicism tricked out with rationalism and socialism.

The priests are the propagators and adherents of this phantom of a faith. But generally speaking, the Neo-Catholic priesthood are neither amongst the very bad nor the very zealous. Any priest who is thoroughly submissive to Papal authority is looked at askance, called a retrograde, and an enemy of his country; he is avoided, pointed at, ridiculed by all, and obliged to confine himself within the small circle of Catholic devotees. On the other hand, a priest who openly relinquishes Popery, and gives himself to the Gospel, not only loses all means of subsistence, but loses the love of his family, who repudiate him; he incurs the abhorrence of bigots, who call him a Judas; the scorn of

sceptics, who look upon him as a fanatic, or worse, and of the Neo-Catholics, who proclaim him a fool: accordingly, he is obliged to limit himself to the society of a few proselytes and Christian foreigners. Whereas the Neo-Catholic priests retain their benefices, are protected by Government, obtain chairs, preferment, crosses, seats in Parliament; lose credit only with the bigots, gain it with the liberals,—in short, have everything to win and nothing to lose. This is why there are so many priests in the ranks of Neo-Catholicism, and they will always be found the greatest foes to evangelical Christianity.

But why, I may be asked, have I written two long letters upon this subject without speaking of Father Passaglia? I know him personally, and I believe it better not to dwell upon him. Amongst scholastic theologians he made somewhat a figure—that was his right post; now he is reduced to play the part of the jay in the fable, decked with peacock's feathers. I hope he is not a Jesuit still,—the very same Jesuit who ten years ago invented the dogma of the Immaculate Conception, and three years ago wrote in favour of the Pope's temporal power!

L. DE SANCTIS.

Genoa, June, 1863.

GOVERNMENT SUPPORT OF IDOLATRY IN INDIA.

I WAS talking the other day with a native who is by profession a *haridas*, that is, one whose vocation it is to chant the praises of the Hindoo gods. He had visited many sacred shrines, had embraced the views of the *Kabirpanthis*, and, of late, had become somewhat interested in Christianity. He had had a good many conversations with regard to the Christian religion with a friend of his, a member of the native church. He asked me, among other things, "What was the religion of the Government?" I expressed some surprise at his question. "What is the religion of the Queen?" he then said. I told him it was the Christian religion. "Well," he said, "I was perplexed to know what it could be, for I find that the Government supports all religions—the Hindoo and the Mussulman as well as the Christian."

This testimony is true. There are more idolatrous shrines receiving aid from the Government treasury in Western India than there are churches in Great Britain connected with the Establishment. A great deal more attention was formerly attracted to this subject in England than of late, through the efforts which have been made to veil the connection of the Government with the native religions, and through the abolition of several of the more conspicuous abuses. The connection essentially remains as it was; and—according to the views expressed by the Bombay Government, a few years ago, in reply to a

memorial of the Local Missionary Conference—must remain, inasmuch as it rests upon inviolable engagements and sacred hereditary obligations. One thing the Government expressed itself willing to do. The consciences of its Christian servants were wounded by the obligation laid upon them to see that the temple officials (priests, *pujaris*, dancing-women, musicians, &c.) received their regular allowances; their consciences should be relieved; arrangements should be made by which the machinery should perform its work independently of European supervision. Lord Dalhousie flattered himself that the last act of his official life had effected this reform; but only within a few months has a Bill been actually passed by the Imperial Council at Calcutta legalising the changes demanded. There are to be committees composed exclusively of natives; the allowances to the shrines are to be capitalised; the committees are to have the control of the funds or real estate from which the allowances are to be drawn, and are to administer them on their own responsibility. If anyone is dissatisfied with the way in which they discharge their functions, and thinks he can establish a charge of malversation against them, he is free to prosecute them before the tribunals of the land, at his own expense and risk.

The native journals have criticised this Act in terms of severity. They say that the obligation

which Government so distinctly recognises, to continue to these temples the aid granted formerly by native rulers, binds them equally to watch over the administration of the funds and vigilantly guard against their misapplication. The natives have very little confidence in these native committees, however respectable the parties constituting them; they believe that the temple officials are more likely to receive their allowances when they have to deal with Government alone, than in the case which is now to be; and they say that very few people would venture to engage as prosecutors of a Temple Committee, even if they could possess themselves of the necessary evidence, which, in most instances of the fraud supposed, they would not be able to do.

These arguments are not without force. If the Government is really, in the sight of Heaven, bound to continue this patronage, then it is acting honourably and reputably when it puts into the hand of the *pujari* (the official idol-worshipper) his allowance, having first ascertained that during the month expired he faithfully performed his duties; and when, in the case of neglect of duty, it removes him and institutes a new *pujari*. If the obligation is real, the faithful discharge of it must be honourable. And there is too much reason to believe that the native committees will, in many instances, if not immediately, yet in course of time, misappropriate the funds. At all events the natives have not confidence in them.

A few years ago it was proposed in England to get rid of the annual opposition made in Parliament to the Maynooth grant, by making over to that Jesuit institution a piece of property yielding annually a sum equivalent to the grant. It was hoped that the religious public would swallow this bait and regard this as a real reform. But the common sense of Christian men told them at once that the fact of Government patronage would in no way be affected by this change in its form. The idea was repudiated, and the scheme fell to the ground. The same common sense should teach the Christian public of Great Britain that the Government patronage of Indian idolatry and Mohammedanism is *essentially* what it was. The police interfere to hinder men from casting themselves under the wheels of Juggernaut's car, but the pilgrimages to that shrine continue; numbers perish by the cholera and otherwise at these gatherings; the obscene and debasing processions take place; and the crowd of Brahmins, *pujaris*, and others connected with the fane receive their support, not from the Govern-

ment treasury directly, but from broad lands made over by Government to the temple, and exempted from the assessment which is levied on the poorest ryots. Thus is it with Juggernaut; and thus is it to be with all other Hindoo shrines.

The remark has often been made, and no one can contradict it,—in fact, the point is conceded and made an occasion of boasting by those who uphold the connection,—that Hindoo idolatry receives from the present Government of India a greater and every way more valuable amount of patronage than it enjoyed under native princes. Under the influence of a special devotion to this or that deity, a native prince would support certain temples and neglect others; and the shrines that flourished in his reign would perhaps be neglected in that of his successor. The Hindoo Rajahs and Peishwas had no such idea of the essential perpetuity of temple endowments as is now entertained. The Holkar of Indore has a number of estates in the Deccan, in the heart of the British dominions. There are temples in these localities supported by him; but it is found that he occasionally disestablishes a temple and lets it go to ruin. At Jejuri, a famous place of pilgrimage near Poona, famous also for its *Muralis* (women consecrated to Khundoba and to libertinage) the Holkar had a temple side by side with one belonging to the English establishment. Well, the latter is upheld in its glory, while the former had been disendowed by the Holkar, and allowed to decay.

Of the twenty-five lakhs paid annually in support of native religious shrines and institutions, more than two-thirds is disbursed in this Presidency and in Southern India.

This matter has a very important bearing on the subject of missions in India. When the Gospel is first heard by multitudes in this country, they listen with great surprise to its statements concerning idolatry. They cannot reconcile such testimony with what they know of the Government support extended to idolatry. Very often they come to the conclusion that missionaries belong to a comparatively small sect of Englishmen, having very narrow and illiberal views, differing from those held by the majority and by the Government.

The success of missions is in exact ratio to the measure of the divine blessing. But no careful reader of the Bible can fail to see that the blessing of God is very much dependent on the honour that is shown him nationally.

Bombay, May, 1863.



MONTHLY CHRONICLE.

[Our Readers will bear in mind, while perusing this Chronicle, that the news of each country is supplied by resident Correspondents.]

ENGLAND.—The Bishop of London has, in reply to the request made at the recent meeting at London House, issued an address to the laity of his diocese, urging the great wants of church extension in various ways. After recapitulating the steps already taken, he proceeds to set forth what is necessary to be done. Details are given in an article in the present Number, entitled "The Bishop of London's Fund."

The Bishop concludes with directing attention to the following arrangements :—

"I. I propose to receive subscriptions and donations, payable either in one sum or through a term of years, contingent on the donor's life and adherence to his present intentions.

"II. Such payments, if it be wished, may be made for the benefit of any specified neighbourhood in which the donor feels particularly interested.

"III. It will be desirable that each donor should state also whether he wishes his money to go to a general fund, or to be applied specifically to any one of the following objects :—1. Missionary clergy or additional curates ; (a) to labour in the diocese generally, under the Bishop's control ; (b) or to be confined in their operations to particular parishes. 2. Scripture-readers ; 3. Mission-women ; 4. Clergymen's residences ; 5. Schools ; 6. Mission-rooms or school-churches ; 7. Endowment of old or new districts ; 8. Endowment of curacies ; 9. Building of churches."

The Rev. H. B. Wilson, the author of "National Church" in "Essays and Reviews," has begun his defence in person before the Judicial Committee of the Privy Council, to whom he has appealed. He wished it to be understood that he did not come there for the purpose of purging himself from charges of erroneous doctrine, but to claim for himself that liberty which he claimed under the Articles of the Church of England. He should be sorry if a clergyman were bound to make a declaration of faith in such a way, for it would grievously interfere with a clergyman's liberty, especially if he did not belong to one of the great parties in the Church, which, without offence, he might designate the Sacerdotal and the Calvinistic. The order he proposed to follow in reference to the three charges against him was—1. To examine the rules laid down for the guidance and decision of the case by the learned judge. 2. To controvert the exposition of doctrine which the judge had set forth as exclusively the doctrine of the Church of England. 3. To examine the charge of each article, and to see whether the judgment corresponds with it. 4. To show that the passages of the Essay which had been condemned did not bear the meaning affixed to them by the Court, and that they did not contradict

the doctrine of the Court, even if it had been correctly stated by the learned judge. He said, in reference to the inspiration of Scripture, his object was to show that the inspiration of all parts of the Bible was not the doctrine of the Church of England. He supported this view by quotations from Jortin and Bishop Law. His own view of inspiration was expressed in the Collect for the second Sunday in Advent, "Blessed Lord, who hast caused all Holy Scripture to be written for our learning." He held that the Scriptures were only in part the word of God. He then proceeded to argue that his words were not contradictions of the authority of the Church. He vindicated for the clergy perfect liberty of thought in dealing with Scripture. He condemned the "literal" interpretation affixed to expressions by the Dean of the Arches Court. He denied that the expressions "everlasting fire," and "the worm that dieth not," and other cognate phrases, had any reference to the doctrine of eternity. He quoted authorities to show that great liberty had been allowed at the time of the Reformation.

A debate of considerable spirit took place on the 9th ult. in the House of Commons on the subject of clerical subscription. There were two specially interested listeners, Lord Elbury, who sat in the Peers' Gallery for the first hour or two, and Professor Stanley, who was in a seat below the bar with Mr. Hutton, the editor of the *Spectator*. Several speakers in favour of the motion engaged in conversation with the Professor, who might himself be said to be one of the chief orators of the evening, for his pamphlet was referred to and quoted continually. Mr. Buxton proposed the following resolution :—"That, in the opinion of this House, the subscription required from the clergy to the Thirty-nine Articles and to the Prayer-Book ought to be relaxed." Mr. Milnes contended that subscription to the Articles was the protection of the clergy from the tyranny of public opinion ; Mr. Newdegate, that it was the protection of the laity from the caprice of the clergy—a sentiment put yet more emphatically afterwards by Mr. Gladstone, who said, "The licence of the clergy means the slavery of the laity." Mr. Disraeli's address was full of clever hits and phrases, such as—"A church may become so comprehensive that no one can comprehend it," "The constitution has reconciled order with liberty—the Established Church has combined orthodoxy with toleration," "Sacerdotal despotism is, that a minister who has been appointed to expound doctrine should invent doctrine." The debate was looked upon as a great step in advance by the anti-subscriptionists, though the resolution was withdrawn without a vote.

The Prison Ministers' Bill has passed both Houses by large majorities. The Earl of Derby gave it his warm support in the House of Lords, which was the chief cause of its passing so easily in that House.

Mr. Somes' Bill for the closing of Public Houses on Sundays was defeated by more than two to one in the House of Commons. Its supporters are not discouraged, but intends to use means for taking the sense of a great portion of the community in the country generally, as they have already done, with such signal success, in Liverpool.

The motion for the withdrawal of the Maynooth grant has been rejected almost without discussion. Its former supporters seem, in great part, to have become weary of the subject.

A public meeting in aid of the West Connaught Church Endowment Society was held recently, the Earl of Harrowby presiding. There were present the Archbishops of Canterbury and Armagh, the Bishop of Winchester, Canon Wordsworth, Sir R. Peel, Bart., M.P.; A. Lefroy, Esq., M.P.; W. W. F. Hume, Esq., M.P.; R. P. Long, Esq., M.P.; W. Long, Esq., M.P.; Rev. C. Kemble, Rector of Bath; Henry Hoare, Esq.; J. M. Knott, Esq.; Rev. A. R. C. Dallas; Rev. T. W. Franklyn, &c. The Rev. Mr. Garrett read a statement, of which the following is an abstract:—

"Missionary work has shown its fruit most prominently in Western Connaught, a region extending 100 miles along the Atlantic Ocean, including a great number of islands, and reaching from twenty to thirty miles inland from the coast. Here the fatal system of withholding religious instruction and worship in their native language from the people for so long a time led to their alienation from reformed truth, so that the Bishop of Tuam found only 13 church congregations in that vast and important district in the year 1837, and there were then only 7 churches and 11 clergymen; but here, during the last twenty-five years, 13 congregations have become 57; 7 churches have run to 27: in place of 11 clergymen there are now 35, thus showing in this one portion of Ireland an increase of 44 congregations, 20 churches, and 24 clergymen. Having been appointed by the Bishop of Tuam to make an examination of the present condition of Western Connaught, I have done so. While, however, the result of my visit was such as to convince me of the genuine work which, with God's blessing, our church has been enabled already to effect within the extensive region of Western Connaught, I found, upon inquiry, that the church endowments of that district were wholly inadequate to meet the increased demand for pastoral supervision. I found a certain though scanty provision for a large number of the fifty-seven congregations now worshipping in that district; and I further ascertained that his lordship had so urged his appeal for an endowment fund, that the society instituted by him had already collected nearly £10,000, chiefly in Ireland, and had provided an endowment of £75 per annum for three

of the new parochial districts. But I also found at least twenty remaining districts, each requiring the care of a separate pastor, the congregations of which are in danger of being at any moment scattered and lost to the church, if some provision be not quickly made to secure a permanent and resident ministry among them. In places where the missionary funds had partly failed, I found churches falling into decay, and congregations exposed to those reverses which naturally follow from the withdrawal of a resident clergyman. It is, doubtless, a serious effort to collect the sum of £10,000 a year for five years, which sum is necessary if we are to effect the great purpose of this appeal."

Among the speakers was Sir Robert Peel, who said, in the course of his speech:—

"He came because, while acting under the influence of a strong Protestant feeling, he respected the conscientious feelings of those who differed from him; he at the same time wished to declare his staunch adhesion to the principles of the faith in which he had been educated. These being the reasons why he was present, he had now to declare he was most anxious to promote the work in which they were engaged for the benefit, both spiritual and social, of the Roman Catholic people of Ireland. The Church of Ireland was truly a missionary church, doing its work with temperance and judgment, and the doctrines and teachings which it promulgated were derived from the precious fountain of Divine truth, and the weapons with which it fought were not forged for the purpose of adding to the encroachments on human thought, of usurping spiritual power, or of defending ecclesiastical rights and precedents inconsistent with society. It fought with the weapons of truth in its endeavour to spread abroad the light of liberty, and the work in which it was engaged was well worthy the public support of Englishmen; and they should all hope that that work might be continued, for he regarded it as a powerful instrument for the promotion of the prosperity and happiness of the country."

A letter in the *Watchman*, signed "Benjamin Gough," depicts the state of things among the Wesleyans in regard to the use of the Liturgy.

"The subject just now is opportune: we shall shortly have a revised Book of Offices, authorised by Conference; why should we not also have a revised Methodist Book of Common Prayer? The present abridgment is, I believe, seldom used, and there is a painful absence of uniformity in the use of the Prayer-book. Sometimes a short Psalm substitutes the First Lesson, and the Second Lesson is selected for its brevity, so as to give time for a long sermon. Then we get an amended 'Absolution,' with 'declare and announce,' instead of the right reading, or the Absolution is altogether dropped. Here, in one chapel, we have the 'Gloria Patri' at the end of each Psalm, sung with delightful and elevating fervour. There, in another, not sung at all, but

drawed forth with a repulsive accent by some very undesirable clerk, at the end of the last Psalm of the day. This week, led by one whose whole soul is in his sacred work, devotion soars towards heaven in the sublime language of the Litany—divine worship touches the highest point of divine communion—but next Sabbath, only a few prayers are hastily and irreverently ‘said.’ It is urged by some that the Methodists do not like the Prayers; and if it be so, who can wonder at it, when they are presented in so many objectionable and undevotional aspects? Marred, mangled, garbled, and otherwise ‘shamefully handled,’ who can wonder at it if the transit from the reading-desk to the pulpit is esteemed an escape from the bondage of irons into the liberty of Gospel-worship, and, after such ‘liberties’ with the prayers as above referred to, if the Hymn-book is opened with the exhortation ‘Let us begin the worship of God’? The Methodists, as a body, are people of sound sense and true piety, and I believe their objection does not lie against the Liturgy itself, but against the lifeless manner in which it is too frequently used. Their prejudices have been begotten, not by its use, but its abuse, and would soon vanish were it made more impressive.”

The Congregational body have been recently engaged in extending the training institutions for the ministry. It is felt that, while the colleges have been very useful in educating a class of ministers adapted for the higher pulpits and more settled ordinances, there has been a deficiency of means for the education of home missionaries, now much in demand among the rural population of England. To meet this want, a conference has been held at Bristol, under the auspices of the Bristol and Gloucestershire Congregational Union, where it was resolved to establish a training seminary, where the students would receive a good English and theological education, and have practice in visiting and preaching, at the same time, in the towns and villages in the neighbourhood. Funds were subscribed, and already the institution is in operation.

A similar institution is projected for Dorsetshire, the classes to be taught at Bridport, and the students employed for a portion of their time in the spiritually destitute districts within given limits.

A conference has also been held at Derby, which was attended by many influential ministers and laymen, among the latter being John Crossley, Esq., of Halifax, and Samuel Morley, Esq., of London, for the purpose of reviewing the experiment of the Cavendish College, Manchester, with a view to establishing it on a permanent footing.

Connected with this subject, the Independents are bestirring themselves in the way of providing middle-class schools for the children, and already two or three new preparatory schools are projected on the joint-stock principle, with limited liability.

There are still efforts being made by leading

Independents and Baptists with a view to promote a practical union of interests where there is not sufficient population to sustain two or more good causes. Sir Morton Peto and Mr. Samuel Morley are zealously engaged in this good work, and it is expected that in a few years there will be a number of Union chapels in different parts of the country.

Looking to the present position of affairs (says a Lancashire correspondent), there is no more prospect of a termination of the war now than there was at the beginning of the session, although the month for which Lord Stanley and Mr. Cobden advised to wait as not unlikely to bring to view the “beginning of the end,” has now past. At present the weekly consumption of cotton is barely one-half of what it was in 1860, reckoning according to the number of bales, without taking into account the generally inferior quality of the cotton. The condition of the district has materially improved, in respect of the number in employment, but far from so much as to make the prospects for the coming winter anything but gloomy in the extreme. It is true that since last December there has been a total decrease of 105,000 in the number of persons receiving parochial relief. But a considerable proportion of this arises from summer employments, and will come to an end before winter. The number of persons still dependent on parochial relief is 160,000, being about 115,000 more than in 1861. When to this number is added the multitude of those who are dependent upon boards and sources of relief other than parochial, the total of dependent poverty swells to a painful and formidable amount, exceeding, in all probability, 300,000. Mr. Farnall, indeed, informed the Central Relief Committee at Manchester that, even after the public works have been commenced throughout the distressed district, there will still be a total of 300,000 persons dependent on rates or charity for their maintenance. He calculates that the public works will employ about 30,000 labourers, representing a population of 90,000. From his statements, so far as we can follow them, it appears that he calculates that next autumn and winter there will be no less than about 400,000 operatives and others dependent on the cotton manufacture out of employment—except so far as the public works may find it for a portion of them. Last year the corresponding number was upwards of half a million.

It is pleasing to note the almost universal eagerness of the population to get work. They have taken to all sorts of occupations to which they have been at all able to turn their hands, rather than eat the bread of idleness. Partial exceptions, here and there, as at Prestou to some extent, will not invalidate this general fact. It is satisfactory to have evidence that the self-reliant character of the Lancashire people has not hitherto suffered, on the whole.

There can be no doubt that the new mills which are being built in various places are the work of

far-sighted capitalists, who foresee that small men must, in very many instances, break up, and that when the trade revives it must fall into fewer and wealthier hands. For that time they are preparing, by building new mills on the best principles, while labour and materials are cheap.

What is to become of small tradesmen, of many clerks and warehousemen, and of a considerable proportion of the smaller manufacturers, who have carried on more or less on borrowed capital, or whose capital and operations have been alike very small, is a most painful and pressing question.

But still more serious, perhaps, is the prospect of having to provide through another winter for the maintenance of so large a proportion of those whose support last winter was only made possible, so far as we can see, by such an outflow of Christian charity as cannot be expected to be again poured forth. Few persons understand the true state of the case better than the large-hearted manufacturing prince, Sir F. Crossley; and we observe that, in his place in the House of Commons, on the 18th of June, he expressed his belief that it would be necessary to keep the subscription lists open during the coming winter, because the benevolence of the public would be again needed to maintain the distressed population of the manufacturing districts.

SCOTLAND.—The interest of religious people in Scotland was never, perhaps, more thoroughly concentrated upon one subject, than it is at present upon the proposed amalgamation of the Free and the United Presbyterian Churches. The discussions on this subject in the Supreme Courts of the two Churches seem to have taken many people by surprise; such catholic feelings and large views did they evince on the part of some who were generally supposed to hold with a somewhat too tenacious grasp by those portions of what they believe to be truth, which their brethren do not hold, or to which they do not attach the importance which they conceive to be their due. The speeches of Mr. Charles J. Brown, of Dr. Buchanan, of Dr. Candlish, and of Dr. Begg, in the Free Church Assembly, were noble specimens of Christian oratory; and, if no other good should result from the movement than the manifestation of a too long latent spirit of catholicity in the hearts of so many men whom circumstances have placed and kept in a position of seeming antagonism to many of their brethren, it will not be a small gain.

But we are convinced that further good than this is to be effected by the movement, which, we have no doubt whatever, will sooner or later issue in the contemplated union. It is admitted on all hands that there are difficulties in the way. The chief of these difficulties has reference to the Establishment principle. This principle the Free Church distinctly and unequivocally holds; and may be said to make it a term of communion, although practically we suppose that no office-bearer of the Church, in dealing with an applicant for communion, ever

puts the question whether he hold that principle or not. The United Presbyterian Church does not hold the opposite or voluntary principle. But in point of fact it is understood that an overwhelming majority of its ministers and members do hold it. The difficulty then is evidently with the Free Church. The members of that church could at once enter into the United Presbyterian Church, professing with a good conscience all that could be required of them. But the way of United Presbyterians into the Free Church is not as yet so patent; and the problem for solution is how a common standing-ground can be constructed; for the truth in which the two bodies are agreed in respect of this matter may be so stated as to form a common rule, by which all may for the present walk, waiting and trusting that, wherein they are otherwise minded, God will reveal even this unto them. It does not appear that the difficulty should be insuperable, the problem insoluble.

There are, of course, matters which may not be very easily arranged in respect of financial and other details. In the matter of property, the United Presbyterian body have a tendency to congregationalism. In the Free Church no separate congregation holds any property. It is accountable for all the funds which its members contribute, to the courts of the Church, and all its property belongs to the general church and not to the congregation. The same principle is adhered to with regard to the support of the ministry. Each church has two funds from which the ministers are supported, a congregational and a general; but in the two Churches the two funds hold opposite places. In the United Presbyterian Church each congregation pays its own minister, and contributes what it can, or what it pleases, to a central fund out of which weak congregations are helped. In the Free Church the congregations in the first instance contribute to the central "Sustentation Fund," and are allowed thereafter to supplement the "equal dividend" which their minister receives from that fund. Thus in the one Church the congregational fund is the main one, and the general is the supplementary; whereas in the other the general is the main, and the congregational the supplementary. This difference may of course require care in the adjustment of the terms of union; but, as it involves no vital principle, it can form no bar to the effecting of the union.

On the 17th of June the committees of the two bodies held their first joint meeting. The forenoon was occupied exclusively with "devotional exercises and friendly intercourse." In the evening they appointed a joint sub-committee, to report as to the authoritative documents which serve to define the principles and position of the two Churches; to consider the manner in which the negotiations shall be carried on, and to offer an opportunity to the reformed Presbyterian and the original secession synods to take part in the movement.

We do not expect that the union will be very

speedily effected. But henceforth the ministers and members of the two Churches will regard it as a thing that is to be, and will avoid any course of action that might hinder or retard it. When it does take place, it will be, we firmly trust, a great blessing to our country; nor will its effects for good be circumscribed by the bounding lines of the Solway and the Pentland Firths. It will lead Christian sects elsewhere to consider why they also should not unite, and so contribute to the forwarding of the time when there shall be one fold under the one shepherd.

The decision of the House of Commons to continue the grant to the Edinburgh Botanic Gardens, notwithstanding their remaining closed all through the Lord's day, has given much satisfaction here; although it would have given much more had the opponents of the proposal to open them taken higher ground. As it is, there is matter of thankfulness that the Sabbath feeling of Scotland is still strong enough to command respect, even on the part of those who, confessedly, do not sympathise with it.

IRELAND.—Old Focs with a new Face, is the motto of Archbishop Whately's charge, delivered recently to a very large assembly of the clergy. Episcopal charges refer to the perils of the Church, not by way of iteration, but because these perils are always shifting. "If absolutely greater than formerly, they may perhaps have something of novelty in kind. To take one example of this: In the last and in preceding generations, all, or nearly all, of those who denied the truth of our Scriptures avowed themselves adverse to Christianity; but now, a very large proportion of them profess themselves Christians; though the Christianity which they profess is something far more remote from what is commonly understood by the word, than the religion of the Jews or of the Mahomedans." The wisest way to guard against these dangers, is to sift the errors of injudicious advocates on our own side; they are more likely to be overlooked, and more likely to damage. Moreover they always tend towards reaction. "The persecution, on two occasions, some years ago, raised against a Divinity Professor, who was most unjustifiably assailed, and condemned unheard, on charges which were plainly proved to be a mere pretext, produced before long a strong and indignant sympathy, such as has been since extended to cases to which no such sympathy was due. For the greater part of mankind are apt to overlook distinctions, perhaps very important, between cases that have something in common." But now those principles of toleration have been so misapplied as "to justify the conduct of one who retains office in a church to whose doctrines he is opposed." "The spectacle of a number of the clergy of our Church combining to hunt down most unfairly an individual obnoxious to them created naturally, however unreasonably, a distrust of the ecclesiastical body generally, and a disposition to consider any one exposed to our cen-

sure as the victim of persecuting bigotry." Another illustration he gives is the theory of plenary inspiration. "It is true that the various readings and various versions do not at all affect the general drift of the Christian instruction contained in our Scriptures; but they overthrow the hypothesis of verbal inspiration. And that overthrow has led, by a violent reaction, to a denial of all divine authority to our Scriptures, and in fact to the total subversion of anything that can be called a revelation." Similarly, what he considers a lax use of the word miracle, and an assertion of it in the present day, has led to the rejection of the Biblical miracle by reducing it to the level of the modern wonder. "In reference to the religious revivals which have of late taken place, persons have openly proclaimed their conviction that we were really in the midst of the time prophesied by Joel, when 'your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions.' When these and similar pretensions, to what in fact amounts to miraculous agency, are put forth, we need not wonder that rationalists should step forward (as accordingly they have) saying—'All this is just what was done by the first promulgators of Christianity. Any remarkable event they called a miracle—just as you do.'" The trivial use of the terms "providential" and "miraculous" have the same tendency; "as if God's providence did not extend to all the affairs of this world." Numerous other instances might be given, for "the history of reactions would be in a great degree the history of human affairs." Glancing at the connection between Puseyism and Rationalism, he proceeded to notice the frequent efforts for the amendment of the translation of the Bible; and the rejection of moderate and reasonable amendments had caused the clamors for the total rejection of the authorised version. Persons, moreover, who demand sweeping and unnecessary changes alarm those who, from timidity, ignorance, or temperament, dread change in itself. This excessive attachment to our own version has led to one great mischief in Ireland. A selection from the Old and New Testaments was published in a new translation for the National Schools. It received the sanction of even the Roman Catholic Commissioners; but a large number of Protestants so decried it, that it was withdrawn.

"Thus was neglected, and finally lost, an opportunity which no one could have calculated on beforehand as likely to offer, and which no one can expect ever to return—a golden opportunity for diffusing among the great mass of the Irish people such an amount of Scriptural knowledge as they had never had hitherto, nor are ever likely to have hereafter. If it be true, as is generally believed, that a large proportion of Romanists dread as unfavorable to their system the general diffusion of Scriptural knowledge, though they are very unwilling openly to admit this, with what alarm these persons must have seen the books I have been speaking of placed, with the sanction of rulers of their own Church, in

the hands of hundreds of thousands of the youth of their communion, and with what wondering exultation must they have seen the scheme defeated through the agency of Protestants ! Of all the wonders (and they are not few or small) which have appeared in the last half century, this will probably be accounted by our posterity as the most marvellous." This has thrown back the cause of popular education, so that far less is within our reach than several years ago. But "we may yet be able to obtain our Sybillian book at the price which three would have cost."

The charge closes with an explanation of the apparent lukewarmness of the Established Church, compared with other denominations. "Those who think little or nothing about any religion at all will usually be content to swim with the stream, and to profess whatever religion is established, partly as a matter of fashion, and partly because they are thus saved from pecuniary expenditure. And hence many well-disposed and pious persons, but who are inaccurate thinkers, are apt to conclude that there is some intrinsic inferiority in the Church itself which is dishonoured by such lukewarm members ; and that there must be more pure Christianity in the system of some sect, most of whose members exhibit greater zeal. Yet the fact may perhaps be, that if that sect and the Established Church were to change places, their respective proportions of the zealous and of the lukewarm would be reversed."

A correspondence has been published between Mr. Whiteside and Archdeacon Stopford, on the subject of the Irish Church. It was commenced by a pamphlet letter from the latter, advocating the appointment of a Royal commission. The clergy themselves, he says, demand inquiry, and their position justifies it. "In one single diocese, counted rich, I find twenty parishes, having from 200 to near 4000 souls, the income being often no more than 50*l.* per annum. I cannot give you the exact number who should be augmented in respect of their income and work ; but I should not be surprised to find 200 of them. Many of them are struggling to do their work in extreme poverty." Mr. Whiteside replies by pointing out the indiscretion of the Archdeacon, in presuming to write on the subject without asking leave of the bench of bishops ; and justifies his opposition to the Royal Commission by saying that he acted "with those best qualified to advise in Church and State." To this Archdeacon Stopford answers that it would involve that "no discussion on Church privileges could be originated except by the enemies of the Church, or on the responsibility of her privileges ;" that besides, the question is one that pressingly demands a fair solution, out of the regions of fact and not of hypothesis. "Take the district of 19 parishes stated in my pamphlet, page 21, &c.—19 clergymen crowded together to attend, say, 1300 souls. Take 20 parishes in a northern diocese, in which one man has often from 2000 to 4000 souls to care for, and sometimes only 50*l.* or 60*l.* to live on. Take 30 congregations in the west in danger

of being lost for want of the ministry, which the Church does not provide. These things are but samples ; are they not fit to be remedied? . . . You speak of my 'criticism' as if I thought you rested the defence of the Church too much on high principles of policy and government. That was far from my intention. I only thought that you attend too little to the practical details of the present question. I think such attention would add strength to the principles you so nobly advocate. I think it is not necessary, but rather injurious to the support of those principles, that clergymen should be huddled together where they have nothing to do, and withheld where their ministry is earnestly called for."

Dr. Cullen has published a letter of extraordinary length on the policy of the Irish Attorney-General. It is a very tedious resumé of what he has said biennially for many years on Irish national education, and a warning to Mr. O'Hagan to beware of Sardinian freethinking. The language is not so continuously coarse as usual, but nevertheless, the most temperate and aggrieved of Archbishops contrives to speak of "the Bird's Nest, and other low and degraded haunts." The Bird's Nest we know is one of the most excellent missionary institutions in the kingdom ; but it could only expect abuse from the pen that writes down the Protestant Bible as a "scorpion" and a "stone." Sardinian free-thinking is the new word, and is getting freely used by some Roman Catholics and others. Father Lavelle, representing the Irish Brotherhoods and other societies, flings back Dr. Cullen's censure, and declares his independence of episcopal denunciations ; for which he is labelled "Italian," "irreligious," and the rest, though probably the nearest approach to him might be found in that Italy which is south and not north of the Tiber. From the Tiber, Dr. Woodlock writes that the Pope has assured him the Romish University in Dublin is deep in the centre of his heart. So, let us hope, is Tipperary, where faction-fighting and whisky-drinking have fled before the crosier, but tenants still persist in shooting their landlords as safely as they might shoot a rabbit.

A persevering effort is made to introduce Sisters of Mercy into all the Irish workhouses. Since 1837 four efforts have been made at Ballinasloe and defeated. Threats have even been held out against those who should oppose this movement, but with the proper result of increasing the opposition. If it can be shown, however, that the law permits the visits of these women, it is not unlikely they will be admitted. At the same time another class of visitors has gained the entrance of some workhouses and with the happiest results. At Carrickmacross all the worst cases—i.e. the incurables—have been relieved by some ladies connected with the *Work-house Visiting Society*. The relief has extended over two years, and been obtained for the trifling sum of £18. Now Miss Twining, the secretary of the society, has taken advantage of the opportunity to

appeal to the women of Ireland for more help in this direction.

Dr. Horatius Bonar has spent a week in Dublin, lecturing and preaching on behalf of the Young Men's (Presbyterian) Association, and welcomed by crowded audiences. Many who heard him had previously the deepest cause to bless him. To the Young Men's Association of the Church of Ireland, Dr. Griffin has given a lecture on Colenso. He is one of the seventy-five replicants to that bishop's book, and his lecture, which is his reply in a popular form, is also to be published.

A recent legal decision seriously affects the position of the Unitarians. Dr. Montgomery and some of the older men have been insisting on a modest subscription to a creed at the induction of a minister, some declarations of belief being given in a vague and verbal way. The young and radical party are opposed to any declaration. Some schisms have occurred, and church property has come into dispute, but the Master of the Rolls has decided that even verbal and loose assent to vague doctrinal statements is technical subscription, and contrary to the constitution of a non-subscribing body.

FRANCE.—The elections which are just terminated are of very great importance as a manifestation of public opinion in France. There is an evident revival of liberal opinions; but on this point we will not dwell, as the interests of this journal are essentially religious. The result of the elections may be contemplated from a point of view which will specially interest you. Let us remark in the first place that the question has been proposed in Paris in a manner directly addressed to the political conscience. On all the walls of our vast city a proclamation might be read, from the Préfet de la Seine, couched in nearly the following terms: "The interests of Paris are immense; it daily becomes more beautiful, more sumptuous; foreigners arrive in crowds, coming hither to spend their money. Paris is thus enriched because political interests have yielded to material interests, because the urgent call of liberty is no longer heard. Will you interrupt the course of this prosperity?—Vote for the candidates of the opposition. Will you, on the contrary, increase your well-being?—Vote for the candidates of the government." Thus a question of morals was involved in the question of election. Under these conditions it appears to me that the response which Paris has given to this appeal is of high import, and that by setting aside all the candidates of the government, it has shown that to be embellished and enriched will not suffice, that the fact of its becoming a magnificent hostelry for the whole of Europe will not console it for the loss of liberty, and that there exist higher interests than those of material enjoyment. It is true that aspirations after liberty are not yearnings after religion, but they offer a much stronger tie to the Gospel than the abject materialism to which the Préfet de la Seine invited us. It was when Rome

had become a city of marble under Augustus, when the riches of the whole world flowed into it, that the people replaced the *comitia* by the circus, that the only discussions of the senators were as to what saucers should be eaten with turbot; it was then that this ignoble maxim resounded throughout the empire: "Let us eat and drink, for to-morrow we die." And, in fact, human society would have been dissolved in its own corruption if the poor fishermen from the Lake of Galilee had not landed in Italy to preach there a crucified God, and to water with their blood the seed of eternal life. I believe I have already told you how much cause there lately was for alarm at the development of practical materialism in Paris, especially in what may be called the government class. Licentiousness, debauchery, unbridled gambling, the idolatry of the courtesan, mad revels, even in the higher class,—this is what struck us with sorrow and dismay. It was the natural consequence of the putting in practice of the theories of the Préfet de la Seine. The last elections show that there is a reaction in Paris against this impure current, which the second empire develops as much as in it lies. It is the offspring of alarm for material interests, and it lives by exciting and making the most of these fears. Military glory abroad: pleasure and riches at home: such is the true programme of the present government. Only it is contradictory, for war costs dear, especially at four thousand leagues from the mother country, and it is difficult at the same time to gather laurels and millions. So financial difficulties have become very grave, and they have had a great weight in the last elections. Let us hope that their result, small in point of numbers, but considerable inasmuch as it reveals the opinion of the large towns, will contribute to modify this programme, expressed by the Préfet de la Seine with a cynical frankness, which greatly excited our fears for the moral and religious welfare of the country.

Some of our bishops have written a circular letter to the electors, urging them not to abstain, and soliciting them to vote only for candidates who are decided to uphold the temporal power of the Pope and religious liberty. Strange amalgamation! To ask for religious liberty and the temporal power of the Papacy, is to ask for the effect without the cause; for it is certain that the temporal power of the Papacy establishes theocracy wherever it flourishes, and, consequently, reposes on the formal negation of religious liberty. Besides, it contributes to its suppression in all countries, for it is because the Pope is king as well as pontiff that foreign governments are obliged to watch over his relations with the different clergy, because politics may always be mixed up with religion. This is why concordats with Rome always damage the liberty of the Church, as was testified by the concordat of Napoleon I. with Pope Pius VII. in 1801. So that our bishops ask for a thing both absurd and impossible when they require the temporal power of

the Pope and religious liberty. It was easy for them to ascertain this, for in the name of this concordat, which is founded on the temporal power of the Holy See, the Minister of Public Worship has deferred their electoral letter to the Council of State, in the name of the law which forbids the bishops concerting together without the permission of the government. This law would not exist if the Pope were not king, and if the beautiful formula of Cavour were realised—the free Church in the free State. Moreover, one is rather surprised to see *messieurs les évêques* asking for religious liberty in France, when it is known that last year, in Rome, at their grand manifestation in favour of the temporal power of the Pope, they formally condemned it. The fact is, that religious liberty with them means simply the liberty of their own Church; the liberty of what is good and true, as they understand it, and not the liberty of their adversaries. So that we can put no trust whatever in their liberal protestations. We know them to be liberal when they are the weakest, and oppressors when they are the strongest.

One of the most striking results of the elections has been the rejection by the country of all the deputies known for their attachment to Popery. Nowhere have they been able to succeed in being elected. Their party has met with a complete check. Decidedly France will have nothing to do with them. You may rest assured that this fact will have great weight in the decisions of the government on the Roman question. It will return to its first intentions, and thus satisfy public feeling. I do not think I err in affirming, that we shall see great things during this legislature. Doubtless the Catholic re-action exists, but these elections have proved that it is more ardent than powerful. What a favourable time for evangelising the country, for spreading the saving truth, for announcing a pure Gospel which maketh free and giveth life! Certainly France will be one of the great battle-fields where the religious destinies of old Europe will be decided. There is the more reason why we should give earnest heed to the state of the public mind, so changeable in a versatile race like our own.

THE thirst for liberty is such that even the Romish bishops sang a hymn in its honour on the occasion of the elections, in the hope of tempting voters to name *their* candidates, as supporters of *religious freedom*! "Religious liberty," say the seven prelates, "is the first of all liberties, it is grounded in the conscience and the inmost parts of man; it is the principle of all other liberties, and their last asylum when they are threatened... Religious liberty has no better support than public liberty!" But the seven prelates have not gained their point; the public know too well what liberty, interpreted by Rome, means, and as a corrective to such alluring promises, if corrective were needed, the history of our Spanish brethren and their suf-

ferings came at the right time. The clerical candidates did not pass, and the prelates are summoned by the Government before the *Conseil d'Etat*, for abuse of powers, in intruding into a sphere not their own.

We notice more and more the singularly favourable disposition of the people to listen to anything Protestant. The word is a passport to any book, tract, or conversation, and secures a good reception. Never was a time which called for more earnest, bold simplicity in telling the glad tidings of a Saviour's love; never were ears and hearts more ready. All who have tried, bear witness to the invariable readiness to receive and read tracts, and thank God! the numbers of those awakening to this very easy means of spreading God's word are on the increase, pressed on, as they are, by the example of indefatigable English travellers. Since the London Exhibition, at which every foreigner received some printed memento of a God of Love, and every newspaper reported somewhat of the vast distribution of religious truths in print, it seems a matter of course that English people *should* give tracts, as a national custom which some may smile at, but which all meet with courtesy, and many even with admiration.

This fact, however, is made use of by the Ultramontanists, and with effect, against us, in the middle and upper classes. It is an old system of tactics to present Protestants as agents of the foreigner, and there are cultivated minds, ignorant in religious matters, upon which it tells with force. I have before me a long article, under the title of "The Propaganda in France of English Protestant Societies in 1862." The first of these *English* societies mentioned is our *Paris Tract Society*, whose report is analysed, discussed, and quoted with an odd and yet clever mixture of truth and error. The society is represented as a Parisian committee of a foreign society. The Toulon Book Society, the efforts of that most national of Frenchmen, Napoleon Roussel, the work of Breton female readers among the Bretons, the philanthropic needlework-room at Lyons, all come under the denomination "foreign agency, paid with English and Prussian gold, and animated partly by religious interest, and partly by a political calculation easy to be understood, viz., the desire to weaken and destroy Catholic faith in the French nation!" Destroy it? why it is destroyed already by the clergy themselves! What we have to do is to preach Christ, and that is the attraction, not the Prussian and English gold! Setting aside the gross immorality daily brought to light by indignant parents, whose children have been ruined in the public schools, the worldly ambition, the money-grasping spirit, the traffic of masses, the incessant tale-bearing and divisions among the clergy, fairly disgust the public. Certain members, however, of the advanced Gallican party seem to have a gradually increasing perception of truths which may ultimately land them in full Gospel freedom. Abbé

Guettée, in the preface to his new work, "The Schismatic Papacy," confesses that a former work of his, "The History of the Church of France," contains what he now sees were errors favourable to the Papacy, and "hopes that his new book will help on the increasing numbers of religious men, who, in presence of abuses and excesses of every kind, can no longer preserve their past illusions. Accustomed to regard the Papacy as the Divine centre of the Church, they can no longer do so, nor recognise that centre in such a focus of innovations and sacrilegious usurpations; they are asking themselves, Where then is the Church of Jesus Christ? . . . Men there are in Western Christendom who give out the Papacy to be the legitimate development of the Christian idea, whereas the fact is that it is the negation of the same." Another priest, Abbé Duval, has the following, which carries matters a great step further: "Oh! that the Divine book were unceasingly in the hands of all whose mission is to carry out the work of redemption and conversion of the world; and that their conduct and language were conformable thereto! . . . Had we not gone astray from the Gospel, religion would be better known, more appreciated, more revered than it is; and because it is wholly love, it would have become the centre of all hearts; instead of being men of a sect or party, we should have been brethren united together by the same faith, the same hope, and the same charity. Now I see nought but the grace of God and the Gospel—a return to the Gospel—that can bring about so happy a result, which should be the one object of all true and sincere Christians." May this courageous priest return in truth to the Gospel of the living God!

But while the Ultramontanists endeavour to alarm devotees by telling of the progress of Protestantism through English and Prussian agency, they quietly toll the knell over certain schools and missionary works which their agents were indeed sent to counteract, but which are alive and thriving. For instance, we read in the bulletin of the St. François de Sales Association: "The normal school for schoolmasters, colporteurs, and Biblical apostles at St. Sauvant has expired. The *methodist* minister Verrue, who had been hitherto the soul of heresy in this part of the country, has at length packed off, leaving St. Sauvant without a pastor, his works in demolition, and his ten schools a failure!" Now it happens that the schools are remarkably flourishing, containing 590 children, showing an increase on previous years. The preparatory school is still training good schoolmasters at St. Sauvant; the work has steadily progressed in the voluntary absence of the pastor, who is establishing similar works in another dark centre of France. In Poitou, as elsewhere, the clergy of Rome are compelled to form schools and to show activity to avoid the drawing of a terrible comparison. The ignorance in which, from apathy, the people are snuffered to remain in some parts is almost incredible, but the

blind lead the blind. A lady asked a prelate to authorise the distribution of a copy of one of the four Gospels in the version he preferred, among the peasants on and around her grounds in the centre of France. "No, Madam," was his reply, "that would do no good! A cart-load of *images* might do something!" This is a place where aged parents are suffered to die uncared for, while the veterinary surgeon is called in all haste to the cattle. A Protestant family have therefore opened a small asylum for the aged sick on their estate.

While the adversary is thus concealing the Word of Life where he still can, and breathing the spirit of unhallowed criticism upon those from whom his efforts have been unavailing to hide it, the mighty power of God is manifested among us wherever there is a grain of simple faith. It is manifested as always, in works of love and union. There have been of late some interesting signs of life among the Young Men's Christian Associations in various localities. Those in Alsace, which from living apart were growing dull, have been invigorated by bright fraternal meetings. In the Drome, the meetings of the young brethren have been peculiarly impressive and blessed. The Paris branch had its annual festival on Whit-Monday, at Versailles, where the Work of God is steadily progressing, and sending its light around. About one hundred young men met in the park of a Christian family; hymns and prayers, exhortations and spirit-stirring addresses, brotherly expansion and advice of experienced and beloved elders, set the brethren on their course with renewed joy and vigour. After the repast, the venerated lady of the mansion proposed the hymn, "O happy day that fixed my choice," and before the close Luther's "Ein feste burg," was sung, and letters from Spain were read.

Evangelical alliance meetings show life also in various parts of France. At Montmeyran, it was stated that sixty-five places had been visited and evangelised by the members, some of whom agree to hold regular services in places beyond pastoral influence; 3000 tracts and Ryles' sermons had been distributed, and been the means of communicating Divine life to souls. At St. Etienne there has been a similar meeting, open, solemn, faithful, fraternal. In the Ardèche there is a sort of permanent revival and arousing of souls, sometimes in one denomination of Christians and sometimes in another. The lay element is greatly blessed among them, and brotherly love and union increase. At Valleraugues in the Gard, and in a small place adjacent, the Lord is bringing souls to himself. And I repeat it, in all these places there is fraternal love among the denominations. There have been several ordinations of young orthodox pastors lately, and Protestant churches opened, among them that of Arras.

SPAIN.—The *Western Morning News* notices a report which appeared in some of the newspapers, suggesting that the Queen of Spain commuted the sentence to the galleys to that of banishment,

against six of the Spanish Protestants, on account of having been advised by the Pope to cease to punish these men, or to lessen their punishment, as the rigour of it was a disgrace to the Roman Catholic religion. In apparent confirmation of this rumour, it publishes two letters addressed to the Pontiff by some one signing "L. de M—," but whose name and real place of residence are suppressed. The letters are dated "Tours," May 4, 1863, and May 30, respectively. The first entreates the Pope's intercession with the Queen of Spain on behalf of the Granada and Malaga prisoners; the second assumes that the Pontiff's intercession has produced the mitigation of the sentence to banishment, and asks him to advise the Queen to give the banished entire liberty. This story is, we doubt not, a fabrication ingeniously devised by friends of the papacy in England.

PORTUGAL.—The clerical party seems to hope that it will be able to profit by the unpopularity into which the liberal ministry has fallen among a considerable part of its former followers. At least, everywhere zealous efforts of the clergy are to be remarked in stirring up the people's passions against the actual government as enemies of Catholic religion. There were, for instance, some weeks ago, placards found on the streets and places of Lisbon, containing these words, "Take heed, Catholics! Take heed against the enemies of God and the Pope! Down with the masonic ministry, and 'viva' the holy Catholic apostolic religion."

The centre of these intrigues is Braga, the seat of an archbishop. There the excitement has increased since the last birthday of the Pope. On that day a great number of persons walked in a long procession through the streets, with music and loud "vivas," when suddenly the mayor appeared, and by the force of soldiers dispersed the multitude, who fruitlessly referred to the archbishop's express allowance for that procession. Since that day, however, on all Sundays and holy days, troops of people run through the streets, singing the hymn of the Pope, and insulting all who do not take off their hats before these tumultuary bands. The police now not hindering these disorders, it seems indeed that the perpetual and violent reproaches which the clerical newspapers heap upon the Government as wishing to destroy Catholicism and hindering even the expression of the sentiments of reverence towards the chief of the Church, have not remained without success.

In general, the journals of the Ultramontane party diligently profit by every occasion to fill the land with loud cries that Catholicism suffers systematic persecution by the Government, though anything more unfounded and absurd can scarcely be imagined. Such occasion happened, when lately some Catholic missionaries began to preach at Ericera in the open air, but were prevented, this not being authorised by law. But never was the indignation of the clerical journals greater than some months before, when

they discovered that not a small number of Bibles were sold by friends of the Gospel. "The activity," thus writes a journal, "is really to be admired which the propagators of Lutheranism have exhibited in the last month. They sell very fine editions of the Bible for a very small price, and distribute books filled with Protestant stories amongst the children. Nearly every morning some gentleman appears on the Place of Flowers to sell such books. At the same time Catholic missionaries are oppressed and freemasons promoted to public offices." "As the Government so openly strives to deprive the Portuguese of their forefathers' religion, and to give them Protestantism and freemasonry in its place, the 'Nação' finally sees no other help in this miserable state of matters but 'to implore the divine mercy for poor Portugal.'"

As the writers of this nonsense undoubtedly know themselves how all this is exaggerated, they cannot have other intentions than to excite the mass of the people. And, indeed, the clergy's influence over the lower classes is still so great that the power of the Ultramontane party, especially at times of political disorders, is not despicable. They have also much support amongst the ranks of the aristocracy, which has not yet quite abandoned its Migueлист sympathies. "The people of the country," thus lately wrote the widest-spread liberal journal, "respect the priests, and their want of education renders them easily accessible to fanaticism. When the priests speak to them of freemasonry, the ignorant are soon induced to see in it the work of Satan. If the people were to have the freedom of mind which is derived from education, it would not be necessary to fear the invasion of principles against which now it is needful to fight continually."

However, the abhorrence of Ultramontanism is so general in the middle classes of Portugal, that all the efforts of the clergy will not, we believe, succeed for a very long period, though it seems not impossible that, by the dissensions of the liberal party, they may have some temporary success.

Of the hatred against Ultramontanism in the Portuguese youth one can form an idea from a strange publication, published not long ago by a scholar of the University of Coimbra. The author of this passionate publication, does not doubt that he speaks with the approval of the immense majority of the University, when he writes such passages as the following:—

"An immense uproar, like the orgies of demons, fills the land. A violent oppression, like the violence of Attila, crushes the expression of national anguish and destroys the feelings of national dignity by fanaticism, by lies, by terror. That suppression has its seat amongst the barbarians beyond the Alps. Their aggressions are not stopped by moral or social considerations. Filled with ambition, they do not hesitate to destroy, in their course of devastation, the honour of families, the surety of cities, the tranquillity of empires. It is the spirit of public immorality, the angel of social death, which deso-

lates the world. Rome, the thirsty daughter of Gregory II. ! Rome, the prostitute of the Borgias, the apostate of the Gospel, the renegade of humanity, diffuses its corruption in the name of Catholicism. And where it succeeds in exciting fanaticism, in purchasing hypocrisy, the altars of God are profaned by sacrilegious sacrifices, of which the priests are the most abominable perpetrators, and the victims the blood of the people."

NORTH ITALY.—On Sunday, June 7th, the national festival in honour of the Constitution was celebrated all over Italy. The clergy this year have in many places joined in the celebration, probably from the conviction that by holding aloof any longer the breach between them and the people would become complete, and they would lose any little influence they still possess. At Como and other places the bishops have taken part in the celebration.

The Annual Meeting of the Synod of the Waldensian Church began at La Tour, on Tuesday, the 19th of May, and was brought to a close on the evening of the 22nd. M. Charbonnier, late Director of the Normal School, and now minister of the parish of San Giovanni, opened the services by a very able and faithful sermon; after which, M. Meille, of Turin, was elected President of the Synod; M. Appia, of Naples, Vice-President; and M. Jalla, of Turin, the Secretary, with two lay members as Assistants. The *Bureau* of the Synod was thus completed. Thereafter, M. Malan, the Moderator of the late Table, read the report of its proceedings during the year just ended, and Dr. Revel, as President of the Commission of Evangelisation, the Report of the Mission Work in Italy. Various other reports relating to the Hospitals, the Orphanage, &c., &c., were read; and the main business of the Synod consisted in deliberating upon the various items contained in them. A case of disputed settlement in the parish of San Giovanni, and, in connection with it, the regulations of the Church for the election of pastors, excited considerable interest. As the regulations now stand, when a parish in the Val Luserna (which in point of climate and fertility is far superior to the poor sterile Val San Martino), becomes vacant, its choice is limited to the pastors in the Upper Valley, or to the professors and evangelists of equal seniority; an arrangement rendered necessary from the extreme severity of climate in Val San Martino, where an aged pastor could not perform the duties of visiting his flock in the depths of winter. This is deemed by many who reside in the lower valley a hardship, as they consider they have a right to choose a pastor to a vacant parish from among the whole body of the clergy. A proposal to rescind this regulation was made in the Synod, but at last it was agreed to appoint a committee to study the whole question, and to bring up a report to next Synod. M. Concorde, a young minister who had been appointed by the Table to supply the pulpit

in St. John's parish during the vacancy, having intrigued for his own appointment and caused a division in the parish, was suspended from the ministry until he gave evidence of contrition for his fault, and this proceeding on the part of the Table was confirmed almost unanimously by the Synod. A great source of weakness to the Waldensian Church, and of sorrow to its best friends, has arisen from the indiscriminate admission to the Lord's Table of all Vaudois who had attained majority, without sufficient examination as to the individual knowledge and character of those seeking admission. This Synod has swept away this reproach from the Church by a unanimous vote; and henceforward every candidate for admission to the Lord's Table will be carefully examined as to life and doctrine before he is received. This has caused great joy to those who have been long anxious for the purity of their church, and it will doubtless be followed by most beneficial results. This year, also, one evening was devoted to a public meeting in the church of La Tour, at which the Waldensian ministers labouring in Italy gave an account of the Lord's work in their respective localities, which excited much interest.

On Thursday, the 21st, the numerous deputations from foreign churches were received, amid a large attendance of the public. Dr. Merle d'Aubigné appeared as the representative of the Evangelical Society of Geneva; Dr. Stewart, Revds. Messrs. Buscarlet and Meyer, with Sheriff Cleghorn, and J. Brown Douglas, Esq., as a deputation from the Free Church of Scotland; the Rev. M. Boubila, as the representative of the Union of Evangelical Christians of France; Rev. Mr. Bramley Moore for the Church of England; the Rev. Mr. Jones for the Wesleyan Church; Rev. Edwin Hall for the Congregational Churches of America; and Rev. M. Roller, late of Naples. Merle d'Aubigné's speech was a most noble, heart-stirring one, in defence of the Bible against all the attacks of modern infidelity, and faithfully and affectionately did he warn his audience to hold by the Word of God and to beware of being led away by the sophistries which were now in vogue. He produced a deep and it is to be hoped a lasting impression on the audience, as well as on the Synod. It was an affecting sight to see him seated in that Synod, surrounded by ministers, a considerable portion of whom had been trained by himself at Geneva. After expressing the growing interest felt by the Free Church, and by all the other Presbyterian Churches in Scotland, for the Waldensian Church, Dr. Stewart announced, in the name of the judges selected by Mr. Henderson, of Park, to award prizes to the best Essays on the Sanctification of the Sabbath, that four essays had been given in, two of which were reckoned worthy of prizes, namely, one by Rev. M. Jalla, of Turin, which had been recommended for publication; the other by M. Curie, of Aosta. He further intimated, that as it had been represented to the judges that there would have been a much larger number of

competitors had more time been allowed, Mr. Henderson had generously resolved to offer three prizes this year also for the best Essays on the Sanctification of the Sabbath, namely, of 30*l.*, 20*l.*, and 15*l.*, respectively. He added, that it was his agreeable duty to inform the Synod that Mrs. General Campbell, at present residing at Stonefield, Argyleshire, had invested in the Italian Funds, in the name of five trustees, the sum of 1000*l.* sterling, the interest of which was to be applied annually in maintaining two large bursaries for the College of La Tour, to be gained by a severe competitive examination; one of which is to be held for two years by a student during the classical curriculum, the other by a student during his course of philosophy; and of several small bursaries in the Grammar Schools of La Tour and Pomaret. Intimation was given that the first examination would be held at the beginning of September next. The Synod recorded their grateful thanks to Mrs. Campbell for her generous gift, which will undoubtedly prove a great stimulus to the students, and elevate the standard of learning in the college. M. Roller urged on the Synod the propriety of dropping the name of Waldenses in their congregations and mission stations in Central and Southern Italy; but, as might have been supposed, he met with little sympathy.

As Monsieur Malan, pastor of La Tour, positively declined the honour of being re-elected Moderator of the Waldensian Church, the new Table is composed of the following members: Rev. M. Lantaret, of Pomaretto, Moderator; Professor Etienne Malan, Vice-Moderator; Pastor Muston, Secretary; and Messrs. A. Combe and Meynier, lay members. The Commission of Evangelisation, under the presidency of Dr. Revel, was re-elected without any modification.

The Rev. Mr. Pendleton, the protector and benefactor of the Waldensian Colony at Rosario Oriental, South America, has been appointed chaplain, *ad interim*, of the English Church at Florence, and it is hoped he may remain, as, from his catholic spirit and his experience, he would be a great acquisition.

On the 24th of May, the Free Church Presbytery of the North of Italy met at Genoa, and ordained the Rev. Mr. Collis to the charge of the Scotch congregation there. The Wesleyan body has sent out the Rev. Mr. Jones to aid Mr. Pigott in his mission labours in Italy, though his station is not yet decided on. Mr. Pigott is carrying on a successful mission work on the banks of Lago Maggiore, and M. Turin on the banks of Lago di Como.

GENOA. — Dr. de Sanctis writes: — Sunday-schools are spreading in a way to rejoice every friend of Italian evangelisation. I may say here that for my part, Sunday schools have always been my passion, as it were, and my favourite occupation, and God has not seldom permitted me to witness such conversions as have confirmed my convictions of their immense utility. Of late the arrival of Mr. Woodruff, an American, has given a fresh

impulse to the work; new Sunday schools have been opened, and some of the old ones have adopted this gentleman's method. I myself have not done so; not that I disapproved it, but judged it inexpedient to introduce innovations in a system that was already working well. But I feel myself bound to acknowledge the truly admirable zeal of Mr. Woodruff, and his kindly and Christian idea of establishing an Italian magazine for the sole purpose of instructing the Sunday school children, to whom he gratuitously distributes a number every Sunday. This magazine is as good as it can possibly be, and I have gladly availed myself of it, and circulate it amongst my scholars. The editorship has been entrusted to an experienced Christian, Signor Damiano Bolognini, and I am convinced that a magazine so well managed and well printed will be productive of much good, not to the children only, but to their parents. Here is a work to which English Christians, who take an interest in Italian evangelisation, may profitably contribute.

ROME. — For some weeks there have again been frequent rumours that Cardinal Antonelli would press for leave to resign, on account of the differences which subsist between him and the Minister of War. His remaining in office is ascribed to French influence, because his supremacy is regarded as indispensable to the maintenance of the *status quo*. On the other hand, Monsignor de Merode enjoys the personal confidence of the Pope in the highest degree. The latter personage performed last week a small tour through the provinces which still remain his, and which he himself lately called in an audience his "homœopathic" territories. He was everywhere received by the authorities with lavish magnificence, and by a great part of the people with devotion and enthusiasm. On the day of his return the crowd that usually loiters in the square of the Lateran manifested a desire to receive his blessing; and this ceremony was performed at Prosinone in the presence of a numerous concourse. And, in fact, when this son of Adam appears on a high balcony, seated on a magnificent throne, environed with sacerdotal pomp, and arrayed in the purple robes of his office, and when with outstretched hands lifts his full and rich voice to pronounce a benediction, it is a most remarkable thing to see the thousands of people that fall upon their knees, with an air of awestruck reverence rather than of Christian devotion. To witness thousands whose minds, in the absence of a higher super-sensual faith, are deeply penetrated with the divine authority of the Papal institution. A few weeks ago there was a great commotion near us in Frascati, because a celebrated image of the Virgin, which every fifty years displays a miraculous activity, was reported to have performed many marvellous cures during a whole week. On such occasions the image is surrounded by an eager multitude, here, anxious to be healed, and there, gaping out of curiosity; and with the lively and

passionate sensibility peculiar to this nation, here, crying out to entreat and implore it; there, to offer vows; there to encourage or threaten it; there to express triumph and thankfulness. A festival of this kind is always connected with a popular holiday, and with racing and prize-shooting. Such is the magic by which the Church of Rome here governs the people, that its ordinances have taken deep root in the national manners, and so well has it known how to offer them the blessings of heaven conjointly with the delights of earth. Hence, their festival does not consist merely in outward ceremonies; even the life of the recluse is divided between the practice of ecclesiastical functions, and a free indulgence of the natural appetites. A person who observes the people here in their daily round of occupations will miss particularly the signs of any culture of the moral sense; the neglect of which is chiefly declared by the fact that the people, on the average, have no regard for truth, and no scruple to lie to one another, as also by their want of temper and moderation in all their affairs, and in their gambling, their amusements, and their manners generally; but particularly by the relations of parents to children. It is common to find the country women coming into the town about three weeks after childbirth, getting themselves hired as wet-nurses, and leaving their own children to the most wretched treatment. The money they thus earn is not employed for the benefit of the family, but expended in dress. This is an example. The characteristic point is how little they know in general of the deep and tender bonds of domestic affection. When the children in the country are barely grown beyond the tenderest age, when they depend wholly on their mother's care, they become burdens to her, because they are wrongly treated, and in this condition receive into their young minds the seeds of dark and ungovernable passions. It is impossible to view without the deepest commiseration the state of the people here, who are so richly endowed with heart and intellect by nature, but appear to live in a state of moral barbarism. If our Saviour were to wander through the cities of Latium, as he did once through Galilee, he would certainly denounce woes, not against the blinded, but against those who blind them.

Of novities I have nothing else to tell you. The aspect of Rome is an emblem of everlasting stagnation, as you perceive all the more when the stir and bustle caused by the foreigners going out and coming in has abated. The latest news about Rome we ourselves get sooner from the embassy at Paris than otherwise. The daily papers pay no attention to that which goes on in the country, but are filled with apologetical discourses, addressed to the antagonists of Catholicism, and with poems in its honour. Some useful restrictions upon begging in the streets were instituted not long ago.

GENEVA.—I have already told you what have been our hopes and fears connected with the election

of the Consistory. God has permitted our hopes to be realised. A large majority has given us a Consistory from which we may expect great things for the peace of the Church and the advancement of God's kingdom among us."

When about to lay down their power, the former Consistory published a circular letter, in which with much moderation and precision they expounded the principles of our Church on the Church, its rights, its duties, its importance.

After having shown the danger of exaggerating the province of the Church, as though it were the Church which saves, the Consistory called upon the faithful to beware of the tendency, now far too prevalent) to condemn the idea of a visible Church, and to acknowledge only the invisible, the union exclusively spiritual of true Christians. "If it is false and dangerous," said they, "to exaggerate the province of the Church, it is equally so to lower it. The Church is not the end, but the means: the Church is not Jesus Christ, but it leads to Him. It brings forth souls to Christ; she is their spiritual mother. And if this is true of the Church in general, is it not much more so of the Church in particular of which we are the sons? If all the Churches should occupy a place in our hearts, assuredly our own ought to occupy the first and best. To her we owe our gratitude, our zeal, our most devoted love. The past, traditions, memories, a thousand sacred ties, bind us to her. She is our spiritual country; and whatever claim our native land has upon her, our national Church has an equal claim upon us."

One of the last questions the former Consistory had to solve was that of the increase of the pastors' stipends.

Ten Romanists were received into our Church the week before Whitsuntide.

Pasteur Lefond has lately communicated to the *Commission of Religious Literature* some portions of a volume he is about to publish, entitled *Christomathie Biblique*. It is a selection of the finest passages in the Old Testament, translated by him with all the good taste and erudition he has so long displayed in his biblical labours. The Commission, while testifying their full approbation of Mr. Lefond's work, have expressed their wish that this volume should pave the way to a complete version of the Old Testament.

Professor Gaussens, the well-known writer on Inspiration, has just been unexpectedly removed by death. This is an event much to be lamented. He died most peacefully. A fuller statement will be given next month.

SOUTH GERMANY.—The committee of the "Luther Denkmal-Verein" gives, in its Sixth Annual Report, a statement of the progress of the works of art that had been undertaken. The statues of Luther and Wyckliffe have been completed by Rietschel himself, and those of Huss and Savonarola by his pupils. The statues of

Frederick the Wise and of Philip of Hesse are far advanced, and those of Melancthon and Reuchlin have been begun. Wyckliffe's statue is cast: that of Luther is chiselled. The granite pediment is ready. The common council of Worms has unanimously resolved to make a free grant of the place on which the old Stadthaus now stands for the erection of the memorial, since the place that otherwise is most desirable, viz., Heyl's Garden, which now occupies the site of the former Bishop's palace, cannot be obtained. The newly chosen place, however, needs some enlargement, and the favourable sentiments of the magistrates of the town, and the lively interest taken in it by His Royal Highness the Grand Duke, warrant the expectation that it will be granted.

The society caused a sketch of the memorial, drawn by Hübner in Dresden, and cut in wood by Bürkner, to be published in 1860 to the number of 60,000 copies, of which 16,000 are yet on hand. It is desired that these should be sold. The gross sum received from the sale of the 44,000 copies was in round numbers 26,000, and the net profit 18,000 guelders. The direct contributions received have as yet amounted in all to 156,000 guelders; of this 8000 have been received from princely houses, 20,000 (a proportionally small sum!) from Prussia, 18,000 from Hesse Darmstadt, 15,000 from Russia, 14,000 from Hanover, and 11,000 from the kingdom of Saxony. From Spain only twelve florins have been received, and from South America 1800. The whole sum collected amounts to 175,000 florins. The Union, in fine, recommend in their report a little publication entitled, "In Welchem Locale stand Luther zu Worms vor Kaiser und Reich" (Leipzig, Brockhaus. Price sixpence); the profits from the sale of which are to be given for the memorial. This publication originated in the circumstance that the first intention was to erect the memorial on the spot on which Luther stood when he spoke before the Emperor, *i. e.*, on the site of the former Bishop's palace, which place also was designated by Rietschel as the fittest place in an artistic point of view. The owner of the garden which now occupies the site of the Bishop's palace, refused to sell it; and, as appears, in order to escape from the odium of such conduct, endeavoured by the aid of a Catholic jurist to prove that Luther's trial took place in the court-house on the Stadthaus. The Union, however, have now published, by the aid of Dr. Eich, evidence that, on the contrary, his trial took place in the former Bishop's palace, which is made manifest from a plan of the town. "It is almost laughable," says Professor Arnold, in Basel, —who has given, along with Leopold Ranke, an opinion to the same effect—"how the traffic in spiritual things yet follows Luther's shadow. The traffic in indulgences called forth the Reformation, and a paid critic will refuse him the place for his memorial."

WALLACHIA.—Among the Protestant German congregations which have within the last ten or

twenty years been formed in the Danubian Provinces, that which has been most recently formed at Turnn-Severin has by far the most hopeful prospects for the future. Turnn-Severin is a town on the borders of Lesser Wallachia, and has risen with wonderful rapidity to a position of importance. Some ten years ago it was a poor town, which one sought for in vain. On the map now, however, Turnn-Severin, with its 15,000 inhabitants, has acquired a prominent place among the ports on the Danube. The sudden rising of such a town to importance is what one finds more frequently in America than in this country. Turnn-Severin is indebted to the Danubian Steam-ship Company, which has established here a shipping station, a coal depôt, and a quay. The quay requires almost a little town for itself. The numerous Protestant Germans who are here engaged in the offices and as workmen may be regarded as the nucleus of the German congregation, to which also the Protestant German handicraftsmen and other tradesmen of the place attach themselves. In the year 1861 some forty families united together to constitute a German Protestant congregation. Through the influence of Besser, who labours in the Gospel with much patience and circumspection in Crajowa, a church was formed and organised at Turnn-Severin in connection with the congregation in Crajowa, till they might be enabled to obtain a pastor of their own. Since that time this congregation has obtained the services of the pastor of Crajowa, as far as this was possible from the distance—20 miles—between the two places. This, however, only increased the wish of the congregation to obtain a minister of their own, who might be able particularly to superintend the education of the children. We have to inform our friends that now, through the favour of His Majesty the King of Prussia, who has promised 200 thalers yearly for five years, and by the kind aid also of the Brandenburg central union of the "Gnstavus Adolphus Society," which has promised a like sum, the means have been obtained whereby the congregation, which is itself ready to make all possible sacrifice for the cause, may have their wish realised. We have heard that a pastor is about to be sent out to this congregation, and we have only to express the wish that the choice of the evangelical Ober-Kirchenrath may be made in time to permit the much-desired minister to be present at Bucharest at the conference of our pastors, which is to be held from the 19th to the 23rd of July, and that thereafter he may at once enter on the sacred duties of his office, on which we pray the blessing of God may descend.

SWEDEN.—We have here a very gratifying phenomenon to notice, in the continually accelerating development of the meetings of the preachers. Our clergymen, whose numbers are very insufficient, observe that amid the gradual revival of animation in the Church-life, they themselves will have no scope to be indolent. In their meetings they are

accustomed, for the most part, to discuss the ecclesiastical questions of the day. The following conferences took place during the course of last year. One at Vesterhaas, from the 18th to the 20th July, at which the functions of a clergyman, the necessity of an organisation of travelling preachers and colporteurs, and a fund for the relief of the poorer ministers, were chiefly recommended. One of 1st July, in Karlstadt, which lasted till the 3rd July; here the opinion prevailed that the spiritual activity of the laity, or, in particular, of the colporteurs and such-like, ought to be governed by fixed regulations, if it is to be of any use and to aid in extending God's kingdom among the congregation. Bishop Bring convoked the clergy of his diocese in Linköping, for the 20th to the 22nd August. Here also the employment of the laity for the Church was discussed, subsequently to a lively debate on inspiration. Among other points, allusion was made to the Christian life of the English and Scotch churches, which is chiefly called into being and maintained by the zealous activity of the laity in the promulgation of the Gospel. On this occasion Bishop Bring took a survey of the ecclesiastical situation of Linköping. He said that religious freedom had progressed there since the year 1848, which fact had proved a blessing. Twenty persons had been excluded from participation in the Lord's Supper, a wholesome piece of ecclesiastical discipline. The Chapter had had several matrimonial questions to deal with. Bible readings had taken place in seventy churches: and during the last nine years more than 445,000 Swedish dollars had been contributed to benevolent objects. The preachers who assembled last July in Hernösand appear to have been ill-inclined to encourage the labours of the laity in the congregations; in particular they thought that in those parishes, in which Bible readings and meetings for prayer and devotion had been held under the direction of laymen, the otherwise still universal practice of family devotion had been impaired. In the conference at Kolmar, on September 10 (the third annual meeting which has yet taken place there), a consultation was held about preaching and church discipline: of the latter there is still a good deal remaining in the Swedish Church; and the necessary steps are being taken to preserve it. Lastly, the great deficiency of preachers was made the subject of remark, and the confession was found inevitable that no resources were at hand to counteract the numerous causes of this evil. There was an interesting prolongation of the discussion on the consumption of brandy, which is notoriously a very popular habit here. In Gothenburg, Dr. Wieselgren demanded signatures for an address, proposing to prohibit the sale of brandy on Sundays. This paper soon received 8,800 signatures, including names of men, women, and children.

education in Denmark, that is to say, in Jutland and on the islands. In no part of the world does this preposterous system make more progress than here. Not merely individuals but entire families attach themselves to it. Some of the converts emigrate, in hopes of getting rid of all their cares upon reaching the Salt Lake. During the present year about 1000 persons, comprising several families with infants and grown-up children in them, have in this way quitted their native Danish soil, and embarked at Hamburg for North America. Their squalid exterior, and generally stolid features, produced no encouraging or prepossessing impression on the spectators, including your present correspondent. Doubtless whole mountains of gold have been promised to these poor wretches, in order to persuade them to venture on this long voyage with their wives and daughters. Certain it is that the diffusion of Mormonism in Denmark is becoming more rapid every year. In 1862 there were 3347 Mormons in Denmark, comprising 600 priests, of various grades, and 2747 lay persons. Of these 1142 had been re-baptised, and 865 have left their homes and emigrated. However, the majority, that is, 2482 persons, are remaining in Denmark. Of these there were in Copenhagen 981, including 221 priests; on the island of Laaland 154, 28 being priests; on Fyen 137, and 48 of them priests. There were most adherents of this preposterous system in Jütland, *e.g.*, in Vendsyssel, 576; in Aalborg, 280; in Fredericia, 235; and in Aarhus, 246. On the average every fifth Mormon in Denmark is a priest, a circumstance which influences the ambition of these uneducated people. From Denmark, Mormonism has extended itself to Norway. It was in the year 1851 that a sailor from Aalborg in Jutland first brought over the heresy into this country. He was himself a zealous Mormon, and considered it his vocation to propagate the doctrines of the sect. In 1862 there were altogether 724 Mormons in Norway, of whom thirty-six emigrated; most of these are residing in the cities of Stananger and Christiansand. There are also Mormons in Sweden; last year there were 1202, of whom 276 emigrated. This absurd doctrine has even penetrated as far as Finmark. At present, however, it appears that many of them are returning from the Salt Lake, and are giving descriptions of the life there which are far from being attractive; this must by degrees exercise an obstructive influence upon the progress of Mormonism. Meantime this phenomenon claims the serious attention of all Christians; the clergy especially should devote themselves with more fidelity and conscientiousness to the cases of individuals, in order to preserve them from seduction. The plan at present agitated in Denmark of weakening the bonds that unite the pastors to their congregations, by giving the former the position of civic employés with a regular salary, can only contribute to give greater facilities to the spread of Mormonism.

DENMARK.—The rapid spread of Mormonism is a symptom of the universal low condition of

The proceedings of the late Diet of 1862-63, in respect to Church affairs, have had very little practical result. The bill introduced by the ministry to alter the salaries of clergymen, was approved on the whole, but the committee appointed to deliberate on it was unable to come to an agreement upon the details. Ten members of it demanded an equal salary for all clergymen, a pension for the superannuated, the discontinuance of all pecuniary dues on official functions, and the like. Five other members, forming the minority, advocated the establishment of a relieving fund, and the equitable division of all Church property. The bill did not reach a second reading. A better fate awaited the bill for abolishing parish unions, and allowing members of congregations to employ the services of other than their own preachers. It passed through three discussions, and was eventually adopted, although not exactly in the form the ministers had desired, by twenty-six against sixteen votes. In like manner, the bill to establish a system of mutual aid among the parishes, so that the richer would contribute to the support of the poorer, was adopted, and that unanimously.

The Northern Church Convocation, which was to have been held this year for the fourth time, and that in Copenhagen, is adjourned to the summer of 1864.

It is a fact characteristic of the general development of Christian life, that two new editions have appeared simultaneously of Luther's principal colleagues; being (1) a new translation of the excellent book of S. L. Mynter; and the other an improved reprint, revised by Dr. Roerdam, of the classical translation that appeared as early as 1564, of Peter Tiedemann, illustrated with 100 wood-cuts.

NORTH SYRIA.—The Rev. Mr. Jessup writes (June, 1863):—"There is so much to say about Gospel work in Syria, that I hardly know where to begin. There is progress, growth, and life everywhere; and so numerous are the calls for missionary visiting, and so many the applications for schools and instruction, that we cannot supply them. Seed, sown years ago, is springing up, and in places where we least expected it. Delegation after delegation of men from different villages, and of different sects, call upon us and entreat us not to neglect them.

A few Sabbaths since, while we were assembled for divine service in the Beyrout chapel, a crowd of thirty men came in, and with difficulty found seats, so full was the chapel at the time. On inquiry, we found they were men from Rasbeiya-el-Wady, north of Mount Hermon, and are the residue of the people who escaped the massacre in that place in 1860. Their priests and bishops have abused them so cruelly and shamelessly in depriving them of their indemnities granted by the Turkish Government, that they have begun to search after the truth, and are ready to declare themselves Protestants. They ask for a teacher,

or native preacher, but we can only give them the most indefinite promises.

In Tripoli there has occurred a pleasing testimony to the power of pure religion. A native teacher here has for years stood all alone in that city a witness for the truth. His friends, belonging to the most influential circle in that city, have combined to ridicule, harass, and persecute him: among these was his only brother Ishoc, younger than himself, a proud, self-satisfied man, upon whom they looked as the only one to maintain their honour, so disgraced by the elder one becoming a Protestant. Years rolled by, and Yanni prayed for his brother and *lived* the Gospel before all, amidst persecution and scorn. This brother, Ishoc, has recently died professing his reliance on the Saviour.

This morning a white-headed priest called with his brother, an aged man, and several younger men from the village of Amyon, near Tripoli. They declared their wish to become Protestants, and begged most earnestly for a school. They belong to a large and powerful family, and the Lord may use them to open that strong Greek district to the Gospel.

Since writing the above, I have received a letter from the Rev. Mr. Frazer, of Damascus. He writes:—"Yesterday, about a dozen men from Rasbeiya-el-Wady came to worship with us. We met them this morning, and learned that there are about twenty persons of the Syrian Catholic Church, who desire to be connected with the Protestants. We understood from these men that a number of persons belonging to the Greek Church had become Protestants, and had made known their wishes to the missionaries in Beyrout; those we saw desire to unite with those of the Greek Church, and thus form a Protestant sect in Rasbeiya."

We have also information that nearly one hundred families in the Bukaa, south of Zaleh, wish to become Protestants. What can we do for them? With more than we can do at our own stations, and such calls as these on every side, we sadly require the services of good native agents, but can only cry to our brethren across the sea to help us to support them.

JERUSALEM.—"My esteemed friend," writes Dr. Krapf, "Mr. Schneller (formerly the manager of the Pilgrim Missionary Institution at Chrishona, near Basle, in Switzerland), has lately sent me the Second Annual Report (in German), of the Syrian Orphan Home at Jerusalem, of which he is the Principal. There are some points in the report, in which the readers of your journal may perhaps take an interest. In the first place I must mention, that some time after the massacre of the Christians by the Mohammedans had taken place in Syria, Mr. Spittler, the celebrated Christian philanthropist—who, since the commencement of this century, has originated most of the benevolent institutions in and near Basle—commissioned Mr. Schneller at Jerusalem, to find out a number of children deprived of their parents

in Syria, and, commence a course of instruction and tuition with those poor orphans. Contributions of money sent from England, Germany, Switzerland, Russia, and America, enabled Mr. Schneller to commence operations two years ago.

His last report enumerates thirty-eight pupils under instruction and tuition, and communicates a short description of each pupil's character. From this communication we perceive the manifold and great misery in which the children had been previously involved, and from which they were rescued; but we learn from it the great amount of trouble and labour with which their present teachers have to contend, which they would be unable to sustain, but for the gracious support of the Lord strengthening them.

Instruction, which was given in Arabic and German, during six hours every day, was somewhat interrupted by the Principal being ill for some time during last year. In general the children evinced a great desire for study, and some of them made considerable progress and developed promising talents, but in regard to manual labour no great progress was made, as a disposition to indolence is very marked in Arab children. The teachers witnessed the sad effects of the great neglect to which the orphans had been exposed during their former period of life. Only when they themselves lead the way and work with the children, can these be induced to remain at work. During the past year nearly all of them enjoyed good health, but their superintendent suffered much from illness.

The expenditure of the institution amounted to 18,723 francs. At present the treasury is so completely exhausted that the Principal was compelled to borrow 4500 francs, to defray the expenses to be incurred for the next few months. It is most desirable that those who love Jerusalem should stretch out their helping hand toward a work which has been commenced and hitherto continued under the blessing of God, for his glory, and to the good of most helpless orphans.

AFFGHANISTAN.—Mr. Löwenthal having last year received copies of the Pushtoo Testament, lately printed from his translation and sent out from England, took the earliest opportunity, after a severe illness that confined him many months, to try and circulate it in the Peshawur Valley. Hitherto all his efforts in this direction, even with tracts, had been met by refusal and indifference, until this last occasion of his visiting the Eusofzai (sons of Joseph), when he became acquainted with a celebrated semi-Radical, semi-neological head of a party who, in opposition to "the powers that be" amongst his countrymen, had espoused the side of our Government, and, notwithstanding the bitter hostility of the priesthood, had enlisted a growing sympathy amongst the population at large. This man (the Müllah of Kotli) received Mr. Löwenthal cordially, accepted an invitation to a public conference, where, before a large audience, he pro-

nounced a blessing on the Pushtoo Testament, and received a copy for himself. His followers immediately followed his example, and hence the run on the book, &c., described in the accompanying extract.

The Ensofzai are one of the most powerful of the Affghan tribes around Peshawur; and having from the first submitted to the British Government, receive immunities above others. They have undergone severe vicissitudes of late years, through Sikh and British invasions, earthquakes, pestilence, floods, and internal feuds.

Extract from a letter of the Rev. Isidore Löwenthal, American Missionary to the Affghans:

"Peshawur, April 29.

"I received your letter just as I returned from my itineration in Eusofzai. I believe I told you what a change (apparently) had been wrought in the spirit of the Affghans by my interview with the famous Müllah of Kotli. The eagerness for books, and to listen to an exposition of the doctrines of Christianity, continued in the same degree the whole time that I was out. There was no necessity for my going into any village to preach to a few people. The moment my *sholdari* (tent) was pitched, the people used to come from the village in numbers; squatted inside and at the doors of my tent, asked for books; and talking had to be kept up as long as strength and breath lasted. This went on for a number of days. But here came uppermost the evil of being totally alone. I soon broke down: I could not stand such hard work. Every night my head ached fearfully, and the next morning I was proportionably weaker than I had been the previous day. My books, too, that I had with me, had all been distributed but four, so I took refuge in the fort of Hoti Murdan. I had a four days' serious illness there; and the rest of the time, also, I was not well enough to work. I am ill now, and I commit myself wholly to my Heavenly Father. I am curious to know whether this willingness to take Pushtoo books among the people of Eusofzai is likely to last, and whether I would meet with the same feeling next cold weather, when I may again be able to go out there. I found on my arrival here that the interview with the Müllah was well known to the natives, high and low; their feelings in reference to books appear to be the same as before. However, I have hardly had an opportunity yet of testing them, being so much confined to the house. There are no Persian tracts in existence, except the three large books by Dr. Pfander, which are, however, not extant in these regions, as far as I know. It would be very difficult to get any such tracts into Affghanistan. The Old Testament, in Persian, published by the Edinburgh Bible Society, is sometimes seen for sale on Fridays in the streets and mosques of Kandahar.

BENGAL.—As regards Bengal generally there are no notable doings or results, of recent growth, to be recorded. All parties are perseveringly engaged in

carrying on their united operations. All the present missionaries, with scarcely any exception, have come to the settled conclusion that the present is, in the main, only a *ploughing and sowing* time—and that, in due season, a harvest will be reaped, probably by their successors. They are satisfied that, in a general way, there are unmistakable signs of progress abroad, in the general relaxation of inveterate prejudices in favour of Hinduism and of hostility towards Christianity. At a late meeting of the Calcutta Missionary Conference, some strong and striking statements, illustrative and confirmatory of this remark, were made by various members who had been itinerating in different and widely-scattered districts during the last cold season—particularly by Mr. Vaughan, of the Church Missionary Society; Mr. Sampson, of the Serampore Baptist Mission; and Dr. Duff, of the Scottish Free Church Mission.

The missions to the Coles, Santals, and other Hill tribes, are also full of promise—especially the German mission at Chota Nagpore, on the hilly plateau, almost 300 miles north-west of Calcutta, and 2000 feet above the level of the sea. Connected with this work, some frightfully exaggerated statements have occasionally appeared in periodicals and platform-speeches at home; but, reducing all exaggerations to the proper dimensions of reality and fact, there remains quite enough to call for thankfulness for past success, and high expectations for the future. Though converts are not to be counted by tens of thousands, between two and three thousand—men, women, and children—had, a year ago, been baptised; and the number has been considerably increased since. The whole of the real facts of the case—as regards people, country, manners, habits, customs, means of instruction for adults and the young, number of actual baptisms, communicants, &c., &c.—were fully brought out last year, in two of our metropolitan churches, in two separate addresses or lectures by Dr. Duff and Dr. Mullens, of the London Missionary Society, who both had visited Chota Nagpore under circumstances of peculiar advantage for obtaining all needful and authentic information.

Among the wild Santal tribes that are scattered over the Rajmahal hills, to the north of Bengal, the Rev. Mr. Puxley, of the Church Missionary Society, has begun to labour with a zeal and enthusiasm which promise great ultimate results. This gentleman's case is one very nearly unique, and deserves special notice. He was an officer of cavalry in the Crimean war. Quitting the army, he studied for the Christian ministry. Being a gentleman of considerable landed property in Ireland, he now not only devotes his own life and personal services, but his substance, to the glorious work of evangelising the Santals! Would to God that every branch of the Christian Church sent forth such labourers into the mission field!

The demand for education, alike English and vernacular, is everywhere increasing in Bengal.

If pecuniary means and trained, trustworthy teachers were sufficiently available, the whole country might soon be bestud with schools of different grades. Why, then, do not Christian men at home liberally open their own purses in this direction, instead of everlastingly harping on the practically impracticable prospect of introducing the Bible into *all* Government schools?

BOMBAY.—The report of the Western India Auxiliary of the Church Missionary Society has lately appeared. It is written with a commendable candour and modesty, and without traces of a desire to make things appear better than they are. The missionaries of this Society are variously engaged: some in conducting educational institutions; some in street-preaching; some in itinerating; some in managing a Christian village; so that if there be one system specially fitted to secure the blessing of God, the evidence of it could hardly fail to appear, on a comparison of results. But a similar testimony comes from all these missionaries. It is yet the day of small things. This Society may be congratulated upon the number of earnest, pious, judicious, and catholic-minded agents connected with it in Western India.

One of these missionaries is devoting himself especially to the Mohammedan portion of the population. There are about 150,000 Mussulmans in the city of Bombay alone. They have been comparatively neglected, though the majority of them have sufficient knowledge of the Marathi to understand a missionary preaching in this language. It is well, however, that some should fit themselves for the special cultivation of this field, by acquisition of the Hindustani and perhaps Persian and Arabic languages. Three languages are about equally necessary, or nearly so, in evangelistic efforts for Bombay, viz., Marathi, Gujarati, and Hindustani: but there is a considerable minority unacquainted with these, and using about fifteen different languages of India, Persia, Arabia, Africa, and Eastern Asia.

CEYLON.—The bishop has visited one of the temples in Kandy, where he was received by about twenty of the priests of Buddha, to whom he gave a simple statement of the leading truths of Christianity, and exhorted them to leave the errors of their own system, and embrace the truth as it is in Jesus. He was listened to with attention, and at the conclusion offered up a short prayer.

The Rev. C. C. Fenn has resigned the superintendence of the Cotta Institution to the Rev. R. B. Tonge. Of the natives who have been educated in it, one or two have been tempted by ungodly Europeans to forsake their profession of Christian discipleship; others are going on respectably in various positions of life; thirteen are catechists, or readers, under the Church Mission; nine are schoolmasters under the same society, and several others are holding similar situations under Government, or in connection with other societies; but regret is

expressed that few manifest that burning zeal for God that must be felt by the native church, if Christianity is to go forth as a fire among the dry stubble of the land.

The wife of the Rev. J. R. Varys, of the Wesleyan Mission, died at Colombo on the 2nd instant. In her lucid intervals she was able to tell of present consolation, and a glorious hope beyond the grave.

The Chairman of the Wesleyan Mission has resolved to take advantage of the present excitement about Bishop Colenso's books, and is preparing a work to be entitled, if we are not misinformed, "*Buddhism not historically True.*"

CHINA.—I stayed while in Hong Kong last month at the Foundling Hospital. This is a noble building, standing on a spur of the mountain, high above the Chinese town, and commanding a splendid view of the harbour. It is very substantially built, and has an imposing front, without any money having been wasted on useless decoration. The cost was 15,000 dollars, about 3,300*l.*, of which a little more than a quarter was subscribed in the island. This institution is sustained by a society of ladies in Berlin, in connection with the Berlin Missionary Society, though under independent management. Its object is to save the lives of infant girls abandoned by their parents, or to rescue those about to be sold into slavery. There are now twenty-six in the institution, which number it would be easy to increase to the seventy or more that the building would accommodate, if care were not taken that the cases received should be those that the institution contemplates. Very contradictory assertions have been made as to the prevalence of infanticide in China, which may be harmonised by considering that in a country nearly as large as Europe, the observations of individuals cannot be expected to be uniform, especially when made at different times as well as different places. For myself, I should not think it a common practice in Canton at this present time. During three years I have only met with one case of abandonment of a child. This was a poor little new-born babe, wrapt in paper and rags, and left on a cold morning at my own door. It remained there unobserved until the long exposure rendered our efforts to save its life useless. In a similar case a fellow-missionary saved the life of another little girl. Besides these two, no other instances have come under my own observation. I think the fact that the Hong Kong Foundling Hospital is not yet full, will alone prove that this crime is not very common in these parts of China at present.

I must now give you the promised statistics of the Hong Kong missions. There are three missionary societies represented here by four missionaries. These are the Church of England, the London, and the Basle. Two of the missionaries arrived but recently, so that only two are efficient missionaries, one labouring among the Puntis, and one among the Hakkas. Dr. Legge's Chinese

church numbers eighty-three members, and an able Chinese preacher, Hoh-tsun-shin, is associated with him as co-pastor in the superintendence of it. The Hakka church, under the Rev. R. Lechler's care, has forty members. Of educational efforts, St. Paul's College, belonging to the Episcopal mission, is the most important. About forty lads are received here as boarders, and are instructed in the English language. A large building is now nearly completed, to be called the Hong Kong Female Diocesan Training School, I am told, and designed to be a companion to the former-mentioned college. The Foundling Hospital is noticed above. Add to these two girls' schools connected with the Basle and London missions, and you will have a complete list of the missionary schools. I am very glad to mention here, that there are two ladies conducting schools for the children of Europeans, who at the same time are exerting themselves in the Christian education of some Chinese pupils. Two small neat Gothic chapels are nearly completed in different parts of the town, in which schools will be carried on. These belong to the London mission, and it is pleasing to state that the Chinese Christians have contributed liberally to their erection.

CAPE TOWN.—In reply to an address from the dean and clergy of the rural deanery the Bishop of Cape Town says with regard to Dr. Colenso: "You intimate your intention of bringing the teaching which he has put forth to the test of a formal trial. I need scarce say that if, after full consideration of the subject, you still feel that you ought to frame articles against the Bishop, and prosecute him for his writings, I shall feel it to be my painful duty to cite him to appear before myself, and such other Bishops of this wide-spread province as can be gathered together, to answer to the charges which shall be brought against him."

The most important item of intelligence is the decision of the Supreme Court of the colony in favour of the Synod of the Dutch Reformed Church. In delivering judgment, the Chief Justice, Sir William Hodges, said:—"I am fully convinced that a Synod thus constituted, will never swerve from the honest, earnest, and faithful fulfilling of the requirements which are so well laid down in the 8th section of the Ordinance. The furtherance of the Christian religion in general, and of the Dutch Reformed Church in particular, the propagation of its doctrine, the advancement of religious knowledge, the upholding of Christian morality, the preserving of unity, and order, and respect for the laws of the country, must always be the object of those to whom the government of the Church is intrusted. I conclude by observing that when these objects are kept in view, the Dutch Reformed Church will continue as it has hitherto done, to diffuse the true light whereby its members will conduct themselves in such wise towards the State, as to guarantee their

faithfulness towards the Crown, and the proper discharge of every duty that devolves upon them."

The Synod is to be reopened on the 13th October.

MADAGASCAR.—The following interesting letter has been received from the King of Madagascar, by the President and Committee of the Bible Society:—

"My Lord and Gentlemen,—I have duly received from the Rev. William Ellis the very handsome Bible which you were so good as to send me, with the letter by which it was accompanied. I thank your Lordship and the officers of the Committee of the great Institution over which you preside, for the good wishes expressed in your letter towards myself, and for the interest you manifest in the prosperity of my country, as well as for the holy book you have forwarded to me; and more particularly for the generous supply of the sacred Scriptures which you have sent to my people, by many of whom they will be highly prized and carefully read. I desire to ascribe to Almighty God the position which I occupy in Madagascar; and as I believe that nothing will conduce more to the prosperity of my people than a wide extension of Bibles, I shall encourage the most free circulation of the Scriptures throughout Madagascar, and I wish religious teaching and Christian worship to be without hindrance or interruption among all classes of my people.

"I am, your sincere friend, RADAMA II."

UNITED STATES.—The death of General Stonewall Jackson has been heard of with deep regret by all right-minded men. He is well known to have been a man of exemplary piety, and to have bowed most submissively to the will of God, when struck so speedily down. The following extract gives a sketch of his appearance and character:—

"His height was about six feet; his person of medium size, and somewhat angular; his eye yellowish grey, and very calm and cold in action, but brilliant and pleasing in social conversation; Roman nose, sharp and expressive; small, forward chin, thin lips, close and compressed in action; angular brow, and light brown hair. No likeness has done him justice. The expression of his face was rather stern in action, but happy in social intercourse; he was fond of the society of ladies, with whom he conversed freely and cheerfully. He was impulsive, silent, and emphatic in all matters pertaining to his profession.

"In his religious character he was not, as some have represented, a fatalist; but, on the contrary, he believed most implicitly in the great fact, that God is a Sovereign, and that He is also our Father; and he was wont, therefore, to go to Him in every emergency, and lean upon Him in every doubt, danger, and in the hour of darkness. No one placed more entire and childlike confidence in prayer than Stonewall Jackson; and yet no one exerted himself more continuously or desperately

than he; saying to the Almighty, 'Help me,' and then acting as if he had to do it all himself.

"In his moral and religious conduct he was a model of an upright man, and a humble, devoted, and consistent follower of his Master. Entirely free from bigotry, he was a truly catholic-minded man; and yet so zealous and devout, that he divided his Sundays between the public worship of God, and going privately among his men distributing tracts, &c.

"I shall not soon forget the brilliant animation of eye and features, and the warm grasp of his hand, as I lately took leave of him in his tent, at Massaponix Run; I alluded to his own views of success in battles, and that it did not depend upon numbers or munitions of war, and that his own success was because he was a simple-hearted Christian in his entire dependence upon God. He replied, 'God has done it all.'

"General Jackson had married a Northern wife. His father-in-law, a Northern clergyman, visited him, and urged him to remain faithful to his country and his flag; 'they spent,' it is said, 'several hours in prayer together, but finally the doctrine of State-rights, which Jackson, like so many other gallant Southerners, had imbibed early in life, won the day. "I must go," he cried, "with Virginia." It is stated from so many different quarters that we must suppose it morally certain that, like Luther, he habitually 'wrestled with God,' with streaming eyes in agonies of prayer. 'Twice a day, for weeks,' says one account, 'rain or shine, my friend saw Jackson slip away to this secluded place—unseen, as he believed—and seat himself upon the small fence which bounded the field. There he would remain, often for an hour, with his hands clasped, face turned upwards, convulsed with emotion, the tears streaming down his face, deep in the performance of secret and agonising prayer.' Another account tells us that the negroes always knew when a battle was imminent, by the General's praying all night."

MAY always affords intelligence of interest to Christians on this side of the water. In the earlier portion of the month are celebrated those religious anniversaries which recall to their remembrance the foundation of the great instrumentalities which God has raised up, chiefly within the last forty years, and which He has so signally blessed in their endeavours to diffuse the knowledge of His name throughout the world. The centre of these gatherings is the city of New York.

The twenty-ninth anniversary of the American Anti-Slavery Society was held on Tuesday, May 12th, in the Church of the Puritans, in which the Rev. Dr. Cheever ministers. From its connection with the exciting topics of the day, as might have been anticipated both the morning and evening sessions were attended by a large concourse of people. The aged William Lloyd Garrison, so long the leader of the *ultra* movement, occupied the

chair, and congratulated the Society upon the prospect of a speedy end of the institution of Slavery. The prevailing tone of speeches was also one of hope for the future of the African race. I am sorry to say, however, that, mingled with this very natural expression of satisfaction, there was much intemperate and unreasonable denunciation. Mr. Wendell Phillips, long noted not only for his oratorical powers, but for his unscrupulous use of language, wished that "the minority should hurl themselves on the places of the government, and demand every moment the uttermost duty from their leaders."

The New York Sunday School Union is one of the most important auxiliaries of the American Sunday School Union. Tuesday afternoon in the Anniversary week, is always marked by the numbers of processions from the different Sunday schools under the care of this society, all wending their way to the numerous churches, at each of which from five to ten schools congregate. The whole number of schools now in the New York Sunday School Union is 190, five of these having been added during the past year. The number of children taught in these schools is 60,000, and the number on the register is 42,000.

On Wednesday, the two Tract Societies had their annual meetings. It may be well to remind your readers that there was but one Society until four years ago, when a very large part of the members, dissatisfied with the action of the majority, established a second organisation, under the name of the American Tract Society of Boston. The publishing committee of the old society had, for the purpose of maintaining peace, and furthering the introduction of the Society's publications into every part of the Union, carefully abstained from touching in any of the tracts upon the question of the lawfulness of Slavery, although some of the duties of masters and slaves were discussed. In this course they were sustained by the majority. On the other hand the minority, by no means contemptible for numbers and influence, insisted upon a full declaration on the sinfulness of the traffic and possession of slaves. One party shrank from taking a course which would inevitably exclude every publication of the Tract Society from the South, and thus preclude the possibility of doing any good in that direction. The other wished to sacrifice all such motives of expediency to the simple principle. On this ground the parties separated, and the new Society arose. It has now happened, as so often before, that a very few years have brought both sides to occupy almost identically the same position. The American Tract Society, since the secession of the Southern States, no longer hesitates to publish tracts in which the system of human bondage is boldly denounced, and it is admitted that there no longer exists any necessity for two separate organisations.

The old Society held its thirty-eighth anniversary under the presidency of the Rev. Charles P. McIlvaine, D.D., Bishop of the Protestant Episcopal

Church in Ohio, a clergyman whose sound piety is revered, not only within his own denomination, but by all who love the cause of Christ in this land. There was an advance of 13,000 dollars in the receipts from donations and legacies, and more than 34,000 dollars from sales, beyond those of the year 1861-2.

The American Home Missionary Society, which, under God, has been the instrument of the erection of so many churches in the destitute settlements of the West, and which has carried the Gospel to so many a soul which might otherwise have perished, still continues to flourish. Its receipts for the year have been 164,884 dollars, its expenditure 134,991 dollars. The large balance of 35,429 dollars in the treasury is chiefly the result of the payment of legacies during the latter part of the year. The Society has contributed to the support of 734 ministers of the Gospel in twenty-one States and territories; 434 of these ministers have been pastors or stated supplies of single churches; the remainder have had a wider field of labour. Six are missionaries to coloured people; twenty-nine preach in foreign languages—fifteen to Welsh, and fourteen to German congregations. 1455 churches and missionary stations have been supplied; in the Sunday schools attached to these there are 54,000 scholars.

The American Bible Society celebrated its anniversary on Thursday morning. As usual the exercises were of a deeply interesting character. The income of the Society for the past year has been 422,588 dollars, of which 238,611 dollars were from the sale of books. The number of copies of the whole Bible or portions of it, issued during the year, is 1,259,117, making an aggregate of 17,353,718 since the establishment of the Society.

The American and Foreign Christian Union has for its object the evangelisation of nominally Christian lands, especially those in which the Romish church has a strong foothold. Though one of the youngest of our great benevolent organisations, its friends are encouraged by the indications that it has already obtained an important place in the confidence of the Christian public. Its receipts have been growing even since our national difficulties began. In the past year they have been 56,720 dollars, excluding the balance from the previous year, being an increase of nearly 2000 dollars. The domestic missions of the Union are carried on among the French, German, Italian, and Irish Roman Catholics, chiefly in the great cities. It is, however, the foreign missions which are of most interest, and present most points of difference from the operations of other societies. In South America there are three important missionary stations, and especially at Carthagena are there the most encouraging evidences of the ripeness of the harvest. In Mexico there is only the single station of Matamoras. In Belgium the Union assists the Belgian Evangelical Society in its work. In France the funds remitted are divided between three French Protestant societies, the Central Protestant Society of Paris, the Evangelical Society

of France, and the Evangelical Church of Lyons. In Sweden the Rev. Mr. Rosenius is a missionary of this society.

The annual meeting of the American Board for Foreign Missions was held on Friday, and, concluding the series of "Anniversary week," is held in the midst of the financial year, the true anniversary not taking place until September. I shall therefore defer giving any statistics of its operations, which would be fragmentary and unsatisfactory. I merely remark that the time of the large and attentive audience was occupied in listening to addresses, for the most part deeply interesting, from Mr. William E. Dodge, one of our most active Christian merchants, and a vice-president of the Board, Rev. Mr. Cuyler, and three missionaries temporarily in this country, Rev. Messrs. Bliss of Syria, Gulick of the Micronesian Mission, and Coan of the Nestorian Mission.

In the review of the principal religious organisations which have held their anniversaries at this time, there is much reason for devout thankfulness. Their effectiveness has been maintained to a far greater degree than might have been anticipated, by the receipt of incomes but little differing from those of preceding years, and sometimes even in advance of them. The labours of their agents, also, seem to have been abundantly blessed; indeed, may we not hope that they will prove to have been even more blessed, when we remember that the contributions by means of which they have been rendered possible, have often been made by those who formerly gave of their abundance, but now must make some real *sacrifice* for the cause of Christ?

One of the most pleasing events which I have ever had the privilege to chronicle, I must now allude to in a few words. The General Assemblies of the different branches of the Presbyterian Church meet during the latter part of the month of May. It is well known that the two branches of the American Presbyterian Church, most important for numbers and influence, are what are called, in conventional parlance, the old and new school. Since their separation in 1837, these bodies, each styling itself "the Presbyterian Church in the United States," have refused to recognise each other. Nor has there been any friendly interchange of Christian courtesies, such as have been extended by each to other Churches much less closely related to them in doctrine and polity. Many there were on both sides who from the very commencement deplored this unhappy state of affairs; but while the causes which led to the separation continued to operate, they had little encouragement to hope for amelioration. The overtures which were some years since made by one of the branches were rejected by the other. Of late, however, a great change has come over both parties. On the one hand the violence and open revolt of the Southern States freed the old school from the necessity for the maintenance of that *conservatism* on the subject of slavery,

which was offensive to the consciences, not only of the new school, but also of many among the old school denomination itself. On the other hand, the progress towards complete doctrinal unity, and the general agreement with regard to the establishment of church boards for publication, domestic and foreign missions, education, &c., have brought the new school much nearer to the position of the other portion of the church than would have been anticipated a few years ago. Projects of union have become quite frequent of late, and the discussion of their practicability has engaged a good deal of attention in the religious papers. Last year, the Old School General Assembly, then sitting at Columbus, Ohio, sent a proposition to the sister assembly, for a formal recognition and union by means of representation through commissioners. The proposal was received too late to be carried into effect that year; but with a cordial welcome it has been adopted by the New School General Assembly meeting this year at Philadelphia. The Committee of Correspondence, through their chairman, the Rev. Dr. Spear, of Brooklyn, New York, delivered the following report:—

"The committee to whom was referred the communication from the General Assembly of the Presbyterian Church of the United States that met at Columbus, Ohio, in 1862, addressed to the General Assembly, proposing a stated union and friendly interchange by Commissioners between the two General Assemblies, recommend the adoption of the following resolutions by the Assembly:

"Resolved, I. That this Assembly, with heartfelt pleasure and Christian salutations, accept the proposition thus made, hoping and praying that it may result in securing a better understanding of the relations which, in the judgment of this Assembly, are proper to be maintained between the two Assemblies.

"II. That in accordance with the suggestions of the Moderator of the last Assembly, meeting at Columbus, that this interchange of Commissioners should commence at the earliest practicable period; that Robert W. Patterson, Minister, and Hon. Wm. H. Brown, Ruling Elder, be appointed as Commissioners, to represent this Assembly in the General Assembly, now holding its session at Peoria, Illinois.

"III. That it be suggested that future General Assemblies of the two branches of the Presbyterian Church in the United States designate each other respectively by the places in which these Assemblies are to be held.

"IV. That a certified copy of these acts be at once transmitted to the Moderator of the General Assembly, now holding its sessions at Peoria, Illinois; that the Commissioners appointed be at once requested to report to that body, and express to it the fraternal and Christian regards of this General Assembly.

"A scene of interest," writes an eye-witness,

"was now presented. From every quarter of the Assembly the representatives present endeavoured to gain the floor, that they might speak upon the report of the committee.

"Finally, after a number of speeches, the vote was taken. The vote was a standing one, and every member present rose to his feet, thus unanimously adopting and approving the report of the Committee on Correspondence."

I anticipate much good from this action; and in the midst of our political divisions and discord, I trust that not many years will elapse before a cordial re-union of these important denominations will be effected. Since writing these lines I have read the telegraphic announcement that an equal degree of unanimity characterised the action of the Old School Assembly at Peoria, and that the representatives of that body were received with an appropriate and eminently conciliatory speech by the Moderator of the New School Assembly, the well-known Church historian and theologian, the Rev. Henry B. Smith, D.D., Professor in the Union Theological Seminary in New York.

URUGUAY.—Accounts from the State of Uru-

guay mention an important concession which has lately been made to the Waldensian community resident in Rosario-Oriental, on the part of the Italian Government, namely, that this congregation is formally recognised as an Italian one, and as connected with the kingdom of Italy, while the French (and of course Protestant) ministers, actually maintained by the congregation by the aid of a subsidy from England, are to be appointed by the Government of Victor Emmanuel, and the Protestant school is to be endowed with a thousand francs in perpetuity. This congregation comprises nearly 400 members, who are mostly occupied with agriculture, and is making admirable progress. The above liberal recognition on the part of the Italian Government has a doubly important significance, first, from the positive recognition of a congregation founded outside the State in an independent country, which is not, however, to be therefore considered as a colony; secondly, and more particularly, as involving the recognition of a Protestant congregation; for although this congregation is outside the State, the fact may afford a valid precedent for the recognition of the ever-increasing Protestant congregations in Italy itself.

SUGGESTIONS AND REPLIES.

JOHN HUSS AND SCOTTISH CATHOLICISM.

In your May number you insert this passage from a Vienna correspondent: "There is a tendency to awaken the memories of bygone days. In the province of Bohemia they talk of reviving that of John Huss and his worthy co-martyr. The Protestants of Prague, and a large number of liberal Catholics, propose to raise a monument to his memory. It will serve to remind the present generation of an act of Christian heroism, and at the same time of an act of fearful intolerance." The progress of liberal sentiment amongst the Catholics of Germany, about to be recorded in this monument at Constance, is so gratifying, that it would have been very agreeable to notice any parallel manifestation among the Catholics of Scotland. I regret to have been lately furnished with evidence of a very striking difference, which, in the interest of religious liberty, I bring before your readers. The public cause will excuse the personal references.

Having, in the beginning of this year, published a lecture on "Romanism and Rationalism as opposed to Pure Christianity," the representation given of the former system was loudly condemned in the *Glasgow Free Press*,—the sole or chief organ of Romanism in Scotland,—as inaccurate and unfair; and in particular the allegation was denied, that it was, or ever had been, the doctrine of the Romish Church, that the end sanctified the means, or that no faith was to be kept with heretics. I

will not trouble you with any recapitulation of the contents of three letters which I wrote to the editor of that paper in defence of my charges, nor of his replies. The whole discussion is to be found in the numbers for Feb. 21st, March 7th, April 4th and 25th, and May 2nd and 6th of the present year. Though nothing advanced has shaken my confidence in the accuracy of the representation given, as based on history and authentic documents, I regard it as creditable to the Romish Church that such tenets are repudiated, and I also bear testimony to the ability and courtesy of the writer who sought to clear his Church from holding, or having ever held, them. It was with the greater regret that I found sentiments maintained in this organ relative to John Huss and religious liberty, which contrast painfully with those of the liberal Catholics of Germany.

The decree passed in the nineteenth session of the Council of Constance, justifying the execution of Huss, in spite of the safe conduct of the Emperor, was naturally referred to by me, in proof of the charge that faith is not to be kept with heretics. The writer might have made out a plausible defence of the Council by maintaining that they only claimed the power of ecclesiastical censure in the face of a civil interdict; and by then devolving the whole responsibility of the burning of Huss on the Emperor, who might have been held to have acted in excess of Catholic duty or imperial right. To my surprise, however, every one, from first to last, connected with the burning of Huss was justified,

and the defenders or admirers of that martyr left without a single grievance. The writer quoted, with virtual approval, the letter of the Council of Constance in reply to the Bohemian nobles, as follows:—

"It is impossible sufficiently to express the extent of our exertions, both in public and private, to bring him to a better mind. Had he listened to us, we intended to treat him with clemency, desiring rather the life than the death of a sinner. We could not in any wise succeed. Rather by the instigation of the Devil, he became so much the more obstinate and perverse in his opinions. And so it was that, being convicted of flagrant and intolerable heresy, he was abandoned to the censures of the law; and being for the same condemned in a public sitting of our Council, and at length degraded, he was sentenced by the Secular Court to capital punishment." The writer of the nineteenth century coolly adds: "This was the regular course of procedure, the only course open to the Council in those days;" and he also asks, "When the ecclesiastical sentence was passed, was the secular power at liberty to abrogate, all of a sudden, the civil law which had been in force in the Germanic empire ever since the days of Frederic Barbarossa (A. D. 1158), that is, for more than 200 years!"

Not less is the Emperor purged from all charge of bad faith in regard to the safe-conduct. Following in the wake of many Catholic apologists, this writer, though that document expressly assured to Huss the right of returning, denies that it was more than a passport entitling him to good offices on the road either way, but in no case exempting him from legal trial and punishment; and he also contends that no safe conduct of the German Empire gave security against more than lawless violence, or could ever be pleaded as a bar to the ordinary course of justice. The writer fully accepts the *reductio ad absurdum* by which this view was met, that in that case the safe-conduct of Huss and every other was no better than a police-van, which screens a criminal from the mob, but not from the law, declaring that such is his mind. This construction is fortified by citations from modern Protestant jurists in their commentaries on the German law of the middle ages; and in reply to my arguments drawn from the inviolability of the safe-conduct offered to the Protestants at the Council of Trent, and actually granted to Luther before the Diet of Worms, it is contended that these were exceptional cases. As I pleaded that the citations adduced from Protestant jurists were so vague, that they proved nothing in default of examples, but only this, that a safe conduct did not give liberty to break all laws, it may be stated, that this demand for clear examples and instances was left unanswered; and, for the sake of your German readers, I may add below the authorities of Protestant Germany on which this writer relied.*

* "Hear the following Protestant jurists, whose words, for the convenience of our readers, we translate:—'We

The acquittal of Sigismund from all blame in connection with the death of Huss is made in these words: "The Emperor, in consigning the condemned heretic to the stake, neither obeyed with reluctance the authority of the Council, nor yet *proprio motu* in a false and treacherous manner killed him: he did not withdraw or infringe the terms of his safe-conduct, but in accordance with the customs of the age, and in accordance with that public right which many clever Protestant writers of Germany have in our days so splendidly vindicated, followed up the ecclesiastical punishment by the extreme sentence of the civil law." It may probably startle some of your German correspondents to hear of splendid vindications by their Protestant fellow-countrymen of an act of intolerance, of which, according to them, their Romanist neighbours are beginning to be ashamed; and I therefore appeal to any of them to assist me in the discovery of these vindicators, till now unknown, if indeed they be different from the dark and indecisive legal authorities quoted below—a point on which their Glasgow eulogist, when my ignorance was confessed to him, failed to give any additional information.

It is not so much, however, to the approval of the treatment of Huss, disappointing though it be, that I would call attention, as to the theory of toleration, as applicable to present times, which this writer has propounded. The following words must have interest for all who study the effect of liberal institutions upon British Romanism, and look, though often in vain, for signs of progress. Whether the watchman, when asked, "What of the night?" can report much abatement of darkness, I leave your readers to judge. "Cato, accused at the age of eighty-six of certain youthful offences, said: 'It is difficult to render an account of one's own conduct to men belonging to an age different to that in which one has lived.' The Church may justly say the same to those who condemn her acts, now more than 300 years gone by. How many in the present age, especially amongst those estranged from her, and full of the bitterest prejudices against her, are capable of appreciating the times when those acts occurred? The nineteenth century and English or Scotch manners now, are precisely the reverse of

give you public faith, allowing you to plead your cause on trial, against violence, but not against the execution of the law.' Such is the account given by Prinus (Quæst. vii., De Securitate) of safeguards granted by the emperor, according to Saxon law. Mynsinger (In Obser. lxxxii., Indicii Imperialis Camere) says, 'When security or safe-conduct is given to any one, it is understood only to apply to violence, such as is, *de facto*, offered unlawfully. And, therefore, in my time, a certain person who had a safe-conduct, but was seized for some crime or evil-doing, and who petitioned the court for release, had his petition refused by the assessors.' And so E. Spekham (Cent. i., Quæst. Juris. q. i. sec. 18), in the same sense. This was why the Council of Constance, in its grant of safe-conduct to Jerome of Prague, says,—'To which end we, by the tenor of these presents, offer and more fully assign to you, as far as in us lies, and the orthodox faith demands, all safe conduct from violence, saving always the interests of justice'" (Labbe, Act. Concil., tom. xvi. col. 96).

the age of the Council of Constance, and the manners of the then existing Germanic empire. It is easy to propound one-sided views, easy to set the events of those times in a light disgusting, hideous and execrable to the men of this generation. Then all Europe was Catholic. Her laws, institutions, manners, customs, were all influenced by the fact of her Catholicity. A heretic was then a disturber of the peace, *a criminal against society*, amenable therefore to civil law and its consequences. Now Europe is wholly changed; old laws are abrogated or fallen into desuetude; the principle of universal toleration, a necessary result of endless division, is now almost everywhere established. Sects may multiply without troubling our rulers for a moment; a new heresy may sprout up every day, and the peace of society remain secure; nay, peace would probably be endangered, were the civil authority now to attempt to suppress error, for faith is looked on as a matter of opinion, and few governments can venture to coerce those who hold opinions contrary to their own, without at once imperilling their own safety and exposing the illogicality of their position. The Church, wisely adapting herself to these altered circumstances, no longer calls on the civil power to do otherwise than suffer or tolerate a thing which she judges to be bad, but which it is no longer desirable to punish by civil statutes. Without compromise of principle, without abating one iota of her horror of the sin of heresy, she now sees that it would be worse than useless for States to interfere against their own principles with those who have ceased, from the condition of things, to be offenders against society. But we suppose that not she alone, but our own liberal Government, would speedily, and without suspicion of cruelty, subject to penal statutes any persons who, under pretence of religious persuasion, were to violate the laws of society and introduce sedition and disorder."

Here it is almost in so many words confessed that the Church of Rome tolerates because she cannot help it, and does not now burn heretics, not because of any wrongness in the act, but because of the civil commotion that would ensue. If Europe were as Catholic as in the fifteenth century, another Huss would still be "*a criminal against society*," (the italics are not ours) and the Green of Glasgow would be another Constance. Whether, when the Church of Rome is omnipotent, as in Spain, and lately in Italy, the burning of Matamoros or the Madaia, would not have been justified by these premises, any one can see; and whether if that Church should succeed in restoring the unity of society, she might not "*wisely adapt herself to these altered circumstances*," and consummate the unity by burning off the few remaining troublemakers of Israel, is not a matter of difficult inference. It seems a public duty, in the present circumstances of our own country and of Europe, to call attention to such frank avowals of principle, though they cannot be taken as

expressive of desire or personal intention; and all to whom the Church of Rome has no attractions, and to whom the prospect of burning at her hands, or any others', is even for physical reasons unwelcome, may be exhorted by them to stand up for the present happy disunion, and thus to make the *ultima ratio* both for the Church and the civil power "illogical" by making it impossible.

JOHN CAIRNS.

TO THE EDITOR OF "CHRISTIAN WORK."

Dear Sir,—I beg to call your attention to one or two of the remarks which are to be found in your "Monthly Chronicle" (p. 242) for June. With the few sentences which introduce the subject of the recent secession in the R. P. Church, I have every reason to be satisfied. They give, in my view, the state of the case, and express very clearly the ground upon which the differences of opinion have arisen. Permit me, however, to say, that it never was the practice in the R. P. Church to "*excommunicate*" members for the use of the Elective Franchise; and further, that the Testimony, which I presume you must have read, does not enjoin any such course. To refrain from excommunication on the grounds referred to can, therefore, be opposed neither to the *letter* nor to the *spirit* of that document. I may also state for the information of your large circle of readers that, with probably one exception, "the small number of most respectable men" who could not deem their consciences in any way exonerated by a dissent or protest, minus secession, do not, if one may judge from their own practice and sayings, hold very strong views upon the suspension and expulsion of such members as may exercise the franchise or take the oath of allegiance. In support of this statement I may refer to the fact, that in full communion with the congregation presided over by one of these gentlemen, are several members who occupy a place in the ranks of the Rifle Volunteers, and that another is reported to have replied to a deputation of his congregation sent for the purpose of remonstrating with him upon the position which he had taken up, "I cannot resile from that position, but I wish it to be understood that I do not pledge myself to suspend from the privileges of the Church all who may vote."

I may assure you, in the name of the R. P. Church, that the subject of litigation to which you refer, sits very lightly upon the minds of its members and office-bearers. The power of the minority of three, to wrest church-property from the majority, is circumscribed by the fact, that the former have left the Church of their fathers, not on the ground of principle, but simply upon a question as to the extent of discipline for causes above referred to,—a question on which, you may have remarked in your readings of the Testimony, that document preserves entire silence.—I am, Dear Sir,

Yours truly, JOHN KAY.

R. P. Manse, Castle Douglas, 5th June, 1863.

LITERATURE.

THE biography of Dr. Leifchild* is almost the last glimpse we can expect into that circle of Non-conformist divines that had its centre in Robert Hall and John Foster. The last survivors have passed away. We have had memorials of Angell James, and William Jay; and Leifchild addressed the mourners over the grave of Jabez Bunting; an office which his son has now rendered in this volume to him. He was born in 1780, and died in the middle of last year—a length of life that covers almost every great movement in the modern Church. And he was not merely a spectator in those movements, but a prominent actor, late in life one of the founders of the Evangelical Alliance, and for half a century one of the most popular preachers in England. His position brought him into contact with many men of high repute a generation back; we have curious pictures of Rowland Hill and William Huntingdon, and various celebrities of the day; and much anecdote and interesting detail of Leifchild's better known friends and contemporaries in Bristol. Such a life has an interest beyond the subject of it; it is necessary to the understanding of our recent religious history and religious men. But the subject is by no means dull of itself. Leifchild was an uncommon man, and the steady way in which he worked up from the cooper's shop to a foremost position in the religious world will repay close study. As a preacher he seems to have attracted notice from the first, and from men whose notice was not carelessly given, and who had little in common with his theology. The late Justice Talfourd made him the object of an early panegyric in the "Monthly Magazine." And instances of similar appreciation are chronicled by his biographer with an affectionate minuteness that sometimes runs into toadyism. An inquiry by the Duke of Sussex and a note from Mr. Willerforce would seem to be poor credentials compared with the friendship of Robert Hall, and the esteem of John Foster. While of credentials of the highest kind there is an unusual affluence. The number of persons who traced their conversion to his preaching seems almost incredible: it was said he never preached without some such, and this is surely the noblest evidence. The memoir is the portrait of a truly devout and working Christian man, original, independent, manly, of no little sagacity and humour, with an honest and abundant earnestness, and an unflinching devotion to his work that would have made him notable anyhow and anywhere.

Dr. Leifchild is an excellent type of the quiet steadfast activity of Christian life in this century:

* John Leifchild, D.D. *His Public Ministry, Private Usefulness, and Personal Characteristics*. Founded upon an Autobiography. By J. R. LEIFCHILD, A.M. 8vo. pp. xvi. 408. London: Jackson, Walford, & Hodder. 1863.

Ulrich von Hutten† is no less excellent a type of the seething and unsettling epoch of the Reformation; but there is scarce a point of contact between the two. Hutten's career was short and splendid: a brilliant stream of light that poured itself across a dark and stormy sky. It was a fitful life, round which the darkness cleared only at long intervals. The heir of a noble and knightly house in Fraconia, he was sent, at eleven, to the Abbey of Fulda. At sixteen he ran away, with a hatred to monks that did not slacken with years. At Erfurt and Cologne he studied classics and the school-men, and learned to dislike the old scholastic and oppressive bigotry as much as the corruption of the friars. He wandered as a poor student, repaying chance hospitality by the charm of his accomplished scholarship. He became a soldier and politician; enlisted and fought under Sickingen, and uttered scathing philippics against the wrong-doing of princes. Then he was crowned poet and orator by the Emperor; wrote an exposure of the Papal Court that made all Germany start; was the author at twenty-eight of that defence of Reuchlin and the Humanists which has become the national satire of Germany, its Rabelais and Hindibras with a nobler spirit; and met with the writings of Luther. True, Luther was a monk; but his cause was "the cause of God and of truth," and Sickingen and Hutten shut themselves up in the Castle of Ehrenberg, and read till they swayed to the impulse of this monk of Erfurt. Enthusiastic, high-spirited, knightly and ideal men, they looked out a shorter way to Reformation, and tried the sword. They that took the sword, perished with the sword. Sickingen fell at the siege of his own castle; Hutten fled to Switzerland, and died near Zurich, under the shadow of the Alps, at thirty-five. Luther's own writings were scarcely more dreaded than this young Bayard's. Luther's exposures of the Papacy were not more withering. But Hutten, with his brilliance and chivalry, has passed into the hands of antiquarian editors; Luther vigorously lives. Some words that passed between them may help to explain it,—may be the moral to point so romantic a tale. "The Word has conquered the world," said Luther; "the Word shall save it." "Our paths are different," Hutten replied; "as for me, I am influenced by purely human considerations; while you, more perfect, place everything in the hands of God." Mr. Young has done good service by so excellent a translation of M. Chauffour-Kestner's most readable sketch. It does not attempt to be profound; but it is graphic, clear, and intelligible. For research it will not

† *Ulrich von Hutten*. Translated from Chauffour-Kestner's *Études sur les Réformateurs du 16me Siècle*. By ARCHIBALD YOUNG, Esq., Advocate. 8vo. pp. 192. Edinburgh: T. & T. Clark. 1863.

compete with the biography by Frederick Strauss. But Strauss, in his melancholy unbelief, writes to fling taunts at Christianity; Kestner writes out of interest in his subject. And those who are familiar with Hutten's story, as well as those who are not, will thank Messrs. Clark for a book so pleasant and well-timed.

There is a manifest earnestness among us, which is curiously but emphatically manifested in a deep sympathy for the earnest, and true-hearted, and misrepresented men of the past. Some of our best living writers, although they may appear abundantly destructive, have done much to fix this spirit of the time, and call men to truth and rightness. What the last century scoffingly passed by, this century is quick to recognise and honour. It delights to reverse those false and shallow judgments of men that floated to the surface of a superficial age. With a chivalrous honour it seeks out the despised and wronged to right them before the world. Yet, at the same time, criticism was probably never so scrupulous of truth. It is honest and painstaking, anxious to hide nothing, zealous for accuracy. It scorns to paint over the wrinkles and scars of its heroes. M. Villari's *Life of Savonarola** is a fair index of this temper. The time when Savonarola's name would have provoked a smile—and nowhere broader than among men of letters—is gone by. He is no longer the ridiculous impostor of Bayle; it has ceased to be enough to call him an enthusiast or a fanatic. But in clearing him of such folly as that, his biographers have allowed their enthusiasm to run them into an extreme. He becomes not only a Reformer, but a Protestant; not only a foe to corrupt Rome, but a Lutheran. What he really was, M. Villari professes to tell us. And M. Villari is a good, but not a blind Catholic; a critical and fair scholar, ready to admit whatever he can prove. His picture of the monk who swayed Florence, overthrew the Medici, and convulsed the Papal Court, has therefore peculiar interest. With worthy candour he says, "If Savonarola had proved to be a heretic or an infidel, we should undoubtedly have represented him as such." He portrays him as a sincere and enthusiastic Catholic, with an intense love of righteousness, and passionate for his ideal of the Church; a man therefore who launched his eloquent invective against the Roman Court and defiled Church of his day; who took the side of the people and the light and the truth, not because he was against the Church, but because the corrupt power of the Church of his time was against them. It was against the administration, not the doctrine, that he fought. This is probably the right key to his life; it becomes all the more probable from what we know of contemporary Italian thought. This life is one of supreme interest. It has already caught the eye of one of our most thoughtful novel-

ists, who has painted his portrait with consummate skill, and involuntarily made this monk of St. Mark the central figure of her story. M. Villari's book is quite as dramatic and powerful, and much more trustworthy; and Mr. Horner's name is sufficient voucher for the excellence and faithfulness of the translation.

Miss Whately's book† carries us far past Florence, up the Mediterranean to well-trodden Egypt. A fresh, genuine, and simple observer, she has invested even the region of tourists' commonplace with a new interest. It is nothing but the story of a ragged-school. She tells us how it was formed, who went to it, how difficult it was, and how at last it succeeded. Nothing can be more simple, yet the reader gets absorbed from the beginning, and does not lay down the book till the end. It is a novelty to see Eastern life in its narrow lanes and the squalor of its poverty; and Miss Whately has admirably preserved that novelty for us at home. No recent book has a more oriental flavour; none transporting us so thoroughly into the every-day life of the people. But it has another and higher value, that the reader is thoroughly interested in the author's work. We get rapidly to know these ragged-girls and their mothers, and that wonderful Boab who smoked all day, and was paid for calling *Yarai* all night; and are as eager as the teacher about Shoh, and Fatneh, and Sitt Haanem. We trust these are not the last pictures of the East we shall have from Miss Whately, and that this will not be the only ragged-school in Egypt.

The sixth volume of Goodwin's works, the fourth of Sibbes', and the fifth of Howe's,‡ will be welcomed by most readers in theology. Mr. Nichol's series is admirably edited, punctually delivered, and so cheap that the Puritan divines would be the most amazed to hear they could be had for so little. In themselves they will form a library of divinity as extensive as most clergymen would be able to read; and, as a change from the modern tone of thought and speculation, they will be often grateful to the student; grateful even, notwithstanding their frequent prolixity and wearisome minuteness. When Mr. Nichol furnishes good and otherwise inaccessible reading for such a trifle, it would be unjust to complain. Yet the *print* of Howe is an especial relief to the eye after much reading in Goodwin. Indeed, in point of editing and publishing, this work leaves nothing to be desired, and may serve as a model for the reissue of our older theologians. The fifth volume is made up of sermons, letters, pamphlets, and ten brief treatises on the *Prescience*

† *Ragged Life in Egypt*. By M. L. WHATELY. Crown 8vo. pp. 215. 3rd thousand. London: Seeley. 1863.

‡ *The Works of Thomas Goodwin*. Volume VI. Containing *The Work of the Holy Ghost in our Salvation*. 8vo. pp. 522. Edinburgh: James Nichol. *The Works of Richard Sibbes, D.D.* Volume IV, Containing *Treatises and Sermons from the Epistles to the Corinthians*. 8vo. pp. 527. Edinburgh: James Nichol. *The Works of John Howe*. Volume V. 8vo. pp. 420. London: Religious Tract Society.

* *The History of Girolamo Savonarola and his Times*. By PASQUALE VILLARI. Translated from the Italian by LEONARD HORNER, F.R.S. 2 vols. 8vo. pp. xl, 360; and 401. London: Longman. 1863.

of God and *The Trinity*. The revised biography of Howe by Mr. Rogers will be awaited with impatience.

Messrs. Clark's issues* bring us again into the full tide of present thought; and no one who recalls the state of theological learning forty years ago, and the profound ignorance in England of German theology,—the ludicrous confusion of thought with respect to its good and bad elements,—will withhold from the publishers a hearty congratulation on the success of their enterprise. There may have been indifferent translations; it would be too much to say that even yet anything like the smoothness possible has been attained; that we are not painfully conscious, from the style, that we are reading a foreign work. There may have been mistakes in attempting to Anglicise works that were not thoroughly German, between which and English readers there needed an interpreter. Such roughness of idiom and such occasional blunders were perhaps incident to so novel an undertaking. But, on the whole, no series of theological writings has had a healthier or so profound an influence on English students. We have a further instalment of Lange's great work on the Bible, in the conclusion of his friend Oosterzee's *Commentary on St. Luke*. Oosterzee is particularly happy in his homiletic hints; and it must be a satisfaction to the friends of truth in Holland, that so genuine and capable a Christian theologian is now filling a theological chair at Utrecht. Messrs. Clark would render friendly service, both to Holland and England, by making us acquainted with the sermons of another eminent Dutch clergyman—Dr. Beets. Like Oosterzee's, they have been favourably received in Germany; while, in his own country, Dr. Beets is not only a devout author, but a classic. To many readers, the concluding volume of Dorner's noble work will be the most interesting. It touches less variety of doctrine, but it embraces the speculation of the present time. The sifting of the philosophical systems, their bearing on the Person of Christ, is masterly. The author pursues them from Spinoza to Kant, and from Kant to Schelling and Hegel, with more clearness and apprehension of their bearing upon fundamental religious truths than will be found in any other living writer. Considerable value is added to this English edition by Professor Fairbairn's history of the doctrine in this country. It is of course more of local than of

general interest, nothing having been advanced among us notably different from older statements. But it is a fair and valuable summary, for which readers will be grateful: though the picture of present doctrinal opinion is less ably drawn than might be.

Among the later offspring of the Colenso literature, Dr. M'Caul's and Mr. Birks' replies† will be likely the longest lived. Dr. M'Caul's perhaps is, on the whole, the truest and best; while his Hebrew scholarship renders it, on some points, the most thorough. But the issue is not so much about a question of verbal criticism. It is a question of interpretation; and Dr. M'Caul's remarks are sensible and to the point. In neither is there much of that self-confident, rash sciolism, that has deprived many writings in this controversy of all weight. Mr. Birks' work leaves traces of haste, though mostly fair and trenchant in reply. Dr. Colenso may not confess he has been refuted, but he must at least confess he has been answered. The promptitude of the answerers has been admirable; had it been less, perhaps the answers would have better.

The controversy in America is as hot as ever, and apparently as far off any solution by conquest. Mr. Noel's book‡—which is, properly, only the preface to one he has planned—proceeds on the assumption that it is the struggle of slavery against freedom. He has collected statistics of uneven value, to show the good of the Northern States, and the evils of the slave system. Neither is disputed here by the sound-thinking English people. But there are other questions involved that greatly embarrass the war, and any judgment on it from this side the water.

The noise of the fighting-men softens away as we take up this little manual,§ by the author of the *Pathway of Promise*. When an unpretending little volume reaches, in a year or two, a sale of 60,000, it is plain the author has found the way to most hearts. And in a time of suffering, and anxiety, and mental tension, like ours, simple books of the simplest devotion seem the most welcome. This author follows in the path tracked out by Dr. M'Duff, and with much of his popularity. *Able to Save* was apparently written in affliction, for the afflicted. To those who have read its predecessor, the *Pathway of Promise*, it needs no recommendation.

* *Theological and Homiletical Commentary on the Gospel of St. Luke*. From the German of J. J. Oosterzee, D.D. Edited by J. P. LANGE, D.D., Professor of Divinity in the University of Bonn. Volume II. 8vo. pp. 463. Edinburgh: T. & T. Clark.

† *History of the Development of the Doctrine of the Person of Christ*. By Dr. J. A. DORNER, Professor of Theology in the University of Berlin. Division Second. From the end of the fourth century to the present time. Volume III. With Appendix by PATRICK FAIRBAIRN, D.D. Crown 8vo. pp. 502. Edinburgh: T. & T. Clark.

‡ *An Examination of Bishop Colenso's Difficulty*. By the Rev. ALEXANDER M'CAUL, D.D., Professor of Hebrew, King's College, London. 8vo. pp. 211. London, Rivingtons. Popular Edition: 1863.

§ *The Exodus of Israel*. By the Rev. J. R. BIRKS, M.A. 8vo. pp. 344. London: Religious Tract Society, 1863.

¶ *Freedom and Slavery in the United States of America*. By BAPTIST WRIGHTSLEY NOEL. Crown 8vo. pp. 242. London: Nisbet & Co. 1863.

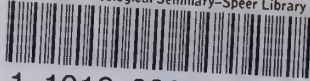
§ *Able to Save; or, Encouragement to Patient Waiting*. By the Author of *The Pathway of Promise*. Fcp. 8vo. pp. 280. London: Strahan & Co. 1863.

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